

# THE CHINESE RECORDER

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## Editorial

### JOLTS AND JARS.

Old missionaries sometimes get queer jolts. One day, many years ago, a senior missionary discovered a queer flavor in the family soup. The explanation was comparatively simple. An old Christian in from the country had been chatting in the kitchen. The appetising flavor of the soup on the stove reminded him of his stock of cakes,—the kind that requires no advertising, as both presence and quality are obvious a considerable distance away. We are all Christian brothers,—so he soaked his oily cakes in the rich soup with reciprocal results.

Such a jolt awakens one to perplexing incompatibilities on the social plane resulting from a widely differing environment and upbringing. No doubt our old missionary friend experienced as well a sense of jar. Possibly some of the ideas expressed by those engaged in the Anti-Christian Movement may give our readers a jolt, and as some have complained to us of unnecessary jars we hasten to explain that we have felt it well to get as accurate a statement as possible of all that is back of a movement which is affecting the work in which all our readers are interested. We do not so much wish any later discussion to turn on the articles, as on what the articles disclose. We feel sure that a careful perusal of the contributions bearing on the Anti-Christian Movement will lead to self-examination rather than to an aggressive desire to repel attack. In one way Christian propaganda is of the nature of an attack, and some elements in the recent movement

indicate that the propaganda has been effective. At the same time we require to examine the statements made to ascertain how far the fault has been on the part of Christian missionaries and their Chinese associates, and especially to find out if we have been adequately presenting Jesus Christ. As Mr. Shen points out in the last paragraph of his article, "It is interesting and worthy of note that of all the articles written and attacks made on Christianity, few of them attack the person and life of Jesus Christ."

### ANOMALIES AND ANIMOSITIES.

It has been so often remarked that China is a land of topsy-turvydom, that we need not be surprised at finding many incongruities. In the streets of our port cities, when the traffic is held up by a funeral or marriage procession, we realise in the co-mingling of priests, musicians, century-old trappings, as well as the presence of all sorts of vehicles from wheel-barrows and sedan chairs to motor-cars, how frequently we get cross sections of Chinese life in matters alike of time and geography. These contrasts do not give an unpleasant jolt, they interest and instruct; but when our student friends ponder over what they have learned in Western lands, or from Western books, they feel a sense of incongruity as they think of the first contacts of China with the Westerners. They who are strong on etiquette, and dislike losing face, find that the first traders came with a high hand. Claims are made for Western polish and culture yet they find that often the early trading policy was on the lines that "Might is right." They read of a Gospel of peace, but they realise that certain wars leave memories which rankle, and are led to believe that those who claim to follow the humble Jesus are advocates of Imperialism. We do not forget that there is another angle from which these troublous questions can be viewed; but we must not altogether blame our Chinese friends for mistakes and misunderstandings. As Mr. Frank Lee points out "The mere fact that Christianity is mentioned in the Treaties gives it a foreign status in the opinion of many Chinese," and we know that from the Chinese point of view missionaries are identified with the dominating and acquisitive tendencies of many from Western lands.

Dr. MacNair, whose lectures on early foreign relations with China, have been so helpful in adjusting the viewpoint of many bewildered students, shows in the following paragraphs how history may be read, how mistakes may be corrected and how prejudices may be removed:—

### RE-SEARCHING THE FACTS OF HISTORY.

"The present anti-Christian, or more broadly, anti-foreign movement in China is not without its compensating aspects. The poet Robert



Burns, whose desire was that we might see ourselves as others see us, could scarcely find fault with the movement which is sweeping over such large and important sections of the country at the present day. Unfortunately, however, not all of us, foreigners and Chinese, are moved with a desire either to see ourselves as others see us, or to see ourselves as we really are. A long time ago some one remarked that each of us is in a sense a trinity: there is the self we think we are, there is the self others think we are, and there is the self we really are. Such a movement as the one under consideration lets us, foreigners, see ourselves as some of our Chinese brothers see us, and *should* help us to compare that self with what we really are and with what we have thought we were.

But the "anti-anti" movement presents more than one challenge. While the Christian missionary, as well as the average foreigner, should be moved to look within, the equally serious minded student of thought and culture cannot avoid a careful re-searching of the facts of history which will throw light on the present situation. Perhaps the greatest weaknesses in the many sided movement under consideration consist in its essential negativity, and its tendency to engender vague, albeit fiery, generalizations instead of the impartial presentation of cold, if equally interesting, fact. If Charity covers a multitude of sins no less does generalization often hide an abysmal depth of ignorance. The cry now is Abolish Unequal Treaties, Down With Imperialism. Without in the slightest degree blaming the Chinese for wishing to elevate the status of their country in every way internationally, and indeed with every desire to help them accomplish their noble purpose, it may be pointed out that in the one case it was largely because the rulers of China did not care to incorporate equal privileges that largely led to the formation of unilateral treaties of which we hear so much nowadays, and in the other case it was in the Orient rather than in the Occident that Imperialism, which is merely the flowering of very old seed, originated.

Two illustrations will suffice. From the days of Queen Elizabeth to those of Queen Victoria there was never a time, it is safe to say, when England would not gladly have received a Chinese ambassador at its court, if China would but permit the residence of an English ambassador in Peking. But the reply of the great Chien Lung was: "Besides, supposing I sent an Ambassador to reside in your country, how could you possibly make for him the requisite arrangements?" If we contrast the policy of protection of foreign nationals in China with the almost complete lack of such for Chinese abroad, we shall find another explanation of unilateral treaties. To a suggestion in 1858 that the numbers and the wealth of Chinese subjects rendered it desirable for China to send Consuls to the United States, Viceroy and High Commissioner Tan of Chihli replied: "It is not our custom to send officials beyond our own borders . . . When the emperor rules over so many

millions, what does he care for the few waifs that have drifted away to a foreign land? . . . The emperor's wealth is beyond computation; why should he care for those of his subjects who have left their home, or for the sands (of gold) they have scraped together?"

The students who are loudest in their denunciations of "Imperialism" are for the most part ignorant (even though the agents who control their vocal cords are not) of two facts: first, that the best educated and thoughtful element in the West heartily agrees with them in denouncing imperialism, and, secondly, that imperialism is not something which originated in, or is peculiar to, the West, but that China itself has acted on this same imperialistic principle many times since the days of Han Wu-ti (B. C. 140-87) who sent Chang Chien to western Asia. If China itself had not been so imperially inclined in earlier times she would not in her old age have suffered so greatly at the hands of younger nations which have followed her earlier example.

These facts are mentioned not with any desire to criticise and blame China, or to defend the mistaken or selfish policies of foreign nations. Sympathy between peoples is not to be fostered by mutual recrimination—but neither can it be developed by blinking at or completely ignoring the inconvenient facts of history. For the Chinese to assume that the weakness of their country is wholly, or even largely, due to foreign governments, and to blame the missionary who is attempting to counteract the results of mistaken policies, is to betray deep ignorance and to insinuate that it is more important for the outside than for the inside of the cup to be clean. For the foreign missionary, or any other foreigner, either to assume vicariously a burden which is not his and to adopt an apologetic attitude is as foolish as for him to belittle the responsibility which must be divided between the East and the West. "It is not patriotism, nor religion, nor art, but the attainment of truth that is and must be the historian's single aim." Substitute the words *foreigners* and *Chinese* for *historian*, and we shall approach a solution of the present day difficulty.' (H. F. MacNair.)

#### A PLEA FOR CLOSER FRIENDSHIP.

In Mr. Frank Lee's article we read: "Evangelize, preach the Gospel in season and out of season. Outmatch the zeal of the Communist with the zeal of the Christian. Meet the spreading tide of ill-will with an even more widespread wave of good-will, and destructive forces with constructive endeavor." In the lectures which Dr. Cleland B. McAfee delivered in his recent visit to China, there was a happy insistence on this "good-will." In his reference to the Church he showed that the Christian religion has built up the widest brotherhood that exists in the world, a brotherhood that gets past all barriers

of race, nation and geography. We were reminded of the evils arising from inter-racial antagonism, international animosities, and inter-group jealousies and injustices, but facts were given which proved that with men of good-will, these evils were on the way to correction.

In these days of materialistic tendencies it is well to remind ourselves that good-will is in the realm of the spirit, that the relationships involved in true good-will are spiritual rather than physical. In Dr. McAfee's lectures frequent reference was made to the friction between races, and the conviction was expressed that in the Christian religion we find the oil that can ease such friction,—love for one's fellows.

No reference to the causes back of the Anti-Christian Movement would be complete without reminding ourselves that opposition is to be expected, as there is much in the natural man that rises up in dissent to the claims of Christianity. The mystery of the divinity of Christ, His holiness and unselfishness,—placing Him on a different plane from other men,—the supreme character of His claims, as well as the deeper meaning of the Cross, all awaken opposition on the part of many whose up-bringing has been so different from ours. But we feel convinced that the Anti-Christian Movement will have the result of leading many of the present critics to Christ (if honest students). They will learn of His assurance of the unqualified value of human life in a series of beneficences that range from a wayside blind beggar to the refined Nicodemus and include the Greek woman of Syro-Phoenicia. They will see that whilst on earth He ignored our classifications and lived and worked irrespective of accidents of race, culture or moral development. They will learn the larger solitudes of Jesus in His appeals to, and sacrifice for, all the world. May we not hope that the present differences will lead ultimately to a better understanding of the essential unity of the race, that our differences are within one common humanity and are capable of being overcome through a new emphasis on the fact of Christian brotherhood.

#### SUN WEN: REVOLUTIONARY AND IDEALIST.

Sun Yat-sen (or more correctly, Sun Wen, 孫文) died at Peking on the morning of 12th March, after a long and tedious illness. The tributes to his character and achievements have been remarkably flattering, but possibly it is too early to attempt an adequate and just estimate of the man.

The bare facts of his career are: He was born in the Hsiangshan district of Kwangtung in 1866 (his father was a farmer): he studied under Dr. J. G. Kerr of the American Presbyterian Mission, and later in the Alice Memorial Hospital at Hongkong, from whence he graduated as Licentiate of Medicine and Surgery in 1887. In

Macao, he practised medicine: but he was specially identified with Canton from which he had to flee, on account of an abortive revolution, in 1895. The story of his being kidnapped in London a year later, and his ultimate release through the energies of Dr. Cantlie and the aid of the British Government, are well-known to our readers. He hastened back to China when the storm broke in 1911, and was elected Provisional President of the Republic by the Council at Nanking: but carried out in good faith his agreement to resign in favor of Yuan Shih-kai. In 1920 Dr. Sun was elected "President" of China by the so-called Parliament in Canton, but was expelled from Canton by General Chen Chung-ming in the summer of 1922.

Although frequently regarded as a dreamer and idealist there was a forcefulness about his character which made his name one to conjure with, and his movements of wide importance. He has been considered very generally as a plotter rather than an organiser; one who could pull down an undesirable and dangerous edifice, but who had not the qualities necessary to become an empire builder. In this connection, however, we must remember the dangerous nature of his earlier work. Progressivism in China in those days meant direct and drastic action rather than pressing petitions and earnest hopes. It may safely be said that, as was expressed in an article in the last August "Asia," "If there is a republic in China to-day, the credit belongs to Doctor Sun. If, also, the republic is a failure, the blame attaches to Doctor Sun more than to any other individual." The following sentences from the "Shun Pau" are typical of the appreciations that have appeared in the Chinese Press:

"During the last score of years, Dr. Sun stands out alone as the champion of principles. In the whole of Chinese officialdom, Dr. Sun alone struggled and fought from beginning to end without weakening.

"Dr. Sun was a real patriot. Dr. Sun had no other interests except national interests. Actuated by purely patriotic reasons, he struggled without considering his success or failure, without considering others' praise or condemnation, and struggled heroically.

"To-day China lacks leadership. She suffers on account of the prevalence of selfish men. Dr. Sun had great ideals, but was unable to bring them to realisation through no fault of his own but through the crime of society. In reviewing the record of present day statesmen, Dr. Sun alone is unimpeachable in this respect."

Dr. Sun Yat-sen left two wills, one addressed to his colleagues in the Kuomintang and the other dealing with the disposition of his personal property. In the first he indicates his aims and expresses the hope that the Kuomintang will work towards their achievement. In the latter he said:

"I have sacrificed myself for national affairs so have no property. What I have left consists only of books, clothes and my house, all of which go to my wife as a remembrance. My son and daughters are already grown up and able to live by their own means. I hope they will follow in my footsteps."



### THE CHRISTIAN CHURCHES OF WEST CHINA.

The missions and churches of West China held a General Conference in Chengtu, January 13-18, a report of which is to be found elsewhere in this number. The outstanding thing about the Conference was the emphasis it placed upon the indigenous church and Chinese leadership. It was a conference very largely in the hands of the Chinese. They were the heads of committees and the chairman of the Conference. The lack of English used in addresses and discussions was notable. So far as language was concerned, it was truly a Chinese conference. Never for a moment did the Chinese delegates feel lost because they could not understand what was going on. To those who had attended other conferences where English was much in evidence that was a great gain. The delegates were also largely Chinese. They outnumbered the missionaries by the ratio of 25:15.

All were delighted with the spirit of harmony and the real consciousness of the presence of God in all the sessions. One correspondent writes: "The Conference provides one more evidence that 'though sundered far' by birth, creed, language, habits of thought and life, nevertheless, Christians can *all meet as one* 'around one common Mercy Seat' and that 'there is neither East nor West, Border nor Breed nor Birth,' *when men stand face to face with God*, 'though they come from the ends of the earth.'"

In the report will be found a reference to Rev. K. T. Chung; we hear from other sources of the inspiration and help he brought to the Conference, and we are told that "his address before Tuli Yang Sen and his officers and the delegates invited by the Tuli to a reception, was a perfect gem of an address, his subject being 'Christianity.'"

### HEALTH EDUCATION.

In the United States during the last ten years great interest has been taken in promoting and safeguarding the health of school children and it seems as if much of the work falls upon the teachers. The "program" of Health Education referred to on page 258, has been compiled for their guidance. In China, where the general ignorance of hygiene and sanitation is most deplorable, there is the same growing interest in the physical welfare of school children. Indeed, there has lately been a discussion between the physicians and educationists in China as to the proper scope of the work of the missionary physician. Educationists contend that many promising well educated youths, upon whom much time, labour and money had been spent in our mission schools, have been lost to Christian missions because of their early death from tuberculosis or other preventable disease; and it is argued that it is much more important to care for the young and thus prevent disease, than to spend time and labour, often without much result of any kind,

upon adults suffering from trifling, chronic, or incurable diseases. The doctors answer that most certainly the health of the young should be looked after but it is impossible for them to pass by older persons who are actually sick or injured. The solution of the difficulty seems to be that every school should have the services of a physician who should be able to rely on the intelligent co-operation with him of the teachers, both Chinese and foreign. Hence it is even more necessary in China than in the United States that school teachers should have a sound knowledge of personal hygiene and public sanitation as it falls within their province not only to aid in the preservation of the health of the school children, but also to send them out capable of disseminating the knowledge they have gained. The study of this Program should be a great help to teachers.

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### Notes on Contributors

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Rev. W. T. A. BARBER, M.A., D.D., arrived in China in the year 1885 for educational work and spent the next seven years founding the school which has since become Wesley College. His wife's ill-health compelled him to return to England where after a short time he became a Secretary of the Wesleyan Methodist Missionary Society, which post he vacated when, on the death of Dr. Moulton, he was appointed Head-master of the Leys School, Cambridge. In 1919 his Church gave him the highest honour possible to a Methodist minister in electing him President of the Conference. After retiring from the Leys School he was made Principal of the Richmond Theological College, which position he still holds. He has been visiting China in the interest mainly of the Central China University, which is the top-stone of that educational work which he with others inaugurated in Central China 40 years ago.

YING LAM LEE (Mr. Y. L. Lee) has been one of the secretaries at the Canton Y. M. C. A. for a number of years. During the past year he has given great help to all the churches in connection with the organization of schools using the One Thousand Character system. He is a popular leader in all movements for social betterment.

SHEN TI-SAN, B.S., is a member of the Methodist Episcopal Mission, South. He has been engaged in Y. M. C. A. work in Shanghai for three years and is the National Student Secretary.

Mr. FRANK LEE is the Professor of History and Political Economy in the Shanghai College. He is the son of a former mayor of Chinatown, New York. He is a Kuomintang leader and was at one time secretary of foreign affairs for the Canton Government.

Rev. FRANK RAWLINSON, D.D., has been in China 22 years engaged in educational, evangelistic, administrative and literary work. He is the editor-in-chief of the CHINESE RECORDER (presently home on furlough).

ARCHIBALD GUINNESS ADAMS, B.A., S.T.M., is a member of the American Baptist Foreign Mission Society located at Kiating, West China. He came to China in 1914 and is engaged in evangelistic work. Mr. Adams was born in China, being the son of the late Rev. J. S. Adams and of Mrs. J. S. Adams now making her home in Hankow. He is a member of the Editorial Board of the CHINESE RECORDER.

W. H. GRAHAM ASPLAND, M.D., M.S., F.R.C.S., arrived in China in 1905. He is now the general secretary of the International Anti-Opium Association, Peking.

ADAM F. GROESBECK, B.D., M.A., D.D., is a member of the South China Mission of the American Baptist Foreign Mission Society. He has spent 27 years in China engaged in superintending schools, hospitals and churches and other general work. At present Dr. Groesbeck is in the U.S.A.

## "Forty Years On"

W. T. A. BARBER

**T**HE English school song whose title heads this page takes on a new meaning when a hemisphere has to be bridged twice in order to link the past with the present. It is forty years to the very day since I first saw China and thirty-three since I mournfully left it. Happy opportunity enables me to revisit the scene of my youth; on my departure I am asked to put on paper my impressions of comparison between past and present.

We have been brought up to believe in the unchangeableness of the East, which

. . . . . lets the legions thunder by

And settles to repose.

But Matthew Arnold wrote before the Boxer Riots and the Great War. The first impression gained by the Old Resident on return is that the Old China is utterly gone, unrecognisably changed. After awhile he discovers that beneath the huge surface waves roused by political, social, and intellectual hurricane, the ocean depths are unruffled. He remembers how formerly the pleasant, simple people among whom he lived suddenly, under some gust of ignorance or superstition, flamed out into violence, even burning and murder. And then he remembers how on facing some ugly-looking crowd, menacing and screaming, he made a joke audible in a sudden chink of silence—when instantly the smile spread from his own face to the multitude's and the whole danger vanished in laughter. The East is unchangeable in this, too, that it has something in it of the permanent child-face

. . . . . with storms and sunshine quickly over-passed.

It is well to remember this and to avoid regarding the raucous outcry of the passionate moment as the permanent utterance of the national life.

Obvious on the surface is the multiplication of foreign buildings not only by foreigners but by the Chinese themselves, the seeming disappearance of Fung Shui, the presence everywhere of foreign merchandise, the establishment in the far interior of factories on the foreign model and of foreign agents for tobacco and oil, the development along western lines of the growth and manufacture of native products such as cotton, silk and sugar. When I left China, Hunan had decreed that no inch of Manchester calico, no single lucifer match should come within its borders, that any foreigner entering the province should be killed. A very few years altered that; *now*, that a product or fashion

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

is western in origin is to make it desirable and fashionable. Then in most parts we dared not allow our wives out on the streets unescorted by a Western; now a missionary girl can move about in a rickshaw or on foot without ever thinking of molestation.

In fact missionary life is shorn of its old hardships. Then there was no Kuling or Peitaiho. Mostly women and children had to gasp and choke through the hot months on the plains, shut in the walled cities with their reeking soil. We were few in number, about a tenth of our present multitude; nowhere nearer than metropolitan Shanghai could Central China obtain most foreign conveniences such as dentistry.

But there were compensations, for there was little to divert us from the modest routine of simple duty. We were happy in the dissipation of free hospitality and the great event of an annual synod when we could really have intellectual and spiritual intercourse, receiving instead of the habitual giving. Then most of the outside community had an indifferent sense of contempt for us. They considered us more or less as inferior clergy who could not get a position at home. It is true they always excepted the individual missionaries they knew from this stigma; but as a whole they simply did not know us. A vast change is manifest here. While still the world is apart from the Church, yet social amenities are abundant, the great educational and medical institutions are too prominent to be ignored, the young business men scattered through the interior are glad to come into contact with missionary homes and understand our life even though they may not sympathise with our motives. Missionary enterprise has now reached the second stage, the complex, that of the institution as distinct from the simple evangelism. Numerical progress is vastly greater; the Christian Community is a distinct factor in the national life. Each stage of work has its own difficulties: those of to-day are at least as great, though not so brutal in their simplicity. In old days it was always the oldest missionaries who were the optimists; they made comparisons with the beginnings when years passed without a convert. To-day we have the era of statesmanship of codes and programmes, of conventions and constant committees, of great responsibilities and far sighted ventures, of a national campaign. I am not sure that the optimism is now to be found mainly in the leaders.

Undoubtedly the most profound change has been in the attitude of youth to age and authority. "Under Heaven there is nothing greater than the Teacher" used to be the phrase and the rule of boyhood, while filial piety was the basis of Confucian morality. Something of this is still to be found in the village life of uneducated China. A recent sad utterance by one who, after joining the Church has returned to the old paths, charges Christianity with the blame of the decay of this old virtue. Every true Christian knows how utterly unreal the charge; but the fact



of such decay is obvious. The far too sudden change from the educational and ethical modes of old China has been made by self-confident and partially educated youth. In the West the younger generation has revolted because its parents have so lived as to bring about the catastrophe of the Great War and the bankruptcy of the old morality. Something similar took place when young China found out the riches of the outer world from which Manchu incompetence and Chinese acquiescent self-conceit had excluded it. An intoxicated idea of republicanism took possession of the young reformers and they discarded everything old as necessarily futile. They adopted Lincoln's noble "Government of the people by the people for the people" and declared themselves, the students, as the "People." Hence the insubordination of the Middle Schools. Young Chinese graduates of Western universities have returned, felt the shock of their own nation's shortcoming, found themselves without suitable occupation, seen the foreigner doing thoroughly what they themselves in China's present state cannot do, resented the fact, beheld the meaning of extraterritoriality and known the searing agony of their inflamed national self-consciousness. Thus we have the most dangerous fact of a thoroughly discontented intelligencia ready for any revolt. Wide-spread Bolshevik propaganda has found here the forcing-bed for the seeds of its own anarchical and atheistic ideas. Hence the anti-religious, anti-Christian, anti-foreign societies which shout aloud in our midst. It is not by learning that mandarins gain their posts. The easiest way to power is by entering the army in hopes of ultimate rulership. It is notorious that the payment of money is needed for the opening of the door to office. Equally evident is it that the main idea of office is not to benefit the country but to make a huge fortune. Can we wonder that budding idealism in the young dies down before hard facts, and that cold, cynical disgust sends young men to the attitude of mind which is willing to smash everything regardless of the future?

In surveying all this we have to remember certain things. First, our personal experience in our own hearts and lives assures us that in true Christianity we have the only remedy. Next we have to realise the size and good repute of the Christian Chinese Church. Beside this we recognise the immense mass of sober thought throughout the land which does not share these wild and destructive ideas. Again, these sudden storms often prove to be only squalls; the direction of the wind may—will—speedily change. China cannot at present afford to do without the great help which the missionaries are offering her in education of mind and moral nature. Her own statesmen know it, and even these young men recognise it while they hate the fact.

The one remedy is the old one—to pursue our path of thorough devotion to the Truth, of thorough service for this land of our affection.

The one justification of our missions, our schools, our hospitals, our social service is that we offer the best of the kind, an example and type for the nation. Let us set ourselves to prepare for the self-determination of the Church and the strengthening of the nation to do its own work. Better far that the Chinese get their higher education during adolescence in thoroughly good institutions in their own land. Let these institutions develop not only the intellectual training which will produce leaders in government, but also the technical which shall develop manufacturing and practical commerce. Let us inculcate the dignity of labour and shame out of existence the last shadow of the long finger-nails of the previous generation. Let only the few who can profit by it go in their young maturity to post graduate course in Western lands and return rich in well-balanced achievement. And all the time let us fearlessly, lovingly, in brotherly and true sympathy, teach and prove in actual life that only by the fear of God and by the power of His spirit in the life of the soul can righteousness be attained, government be administered, and the nation saved.

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## The Anti-Christian Movement in Canton\*

Y. L. LEE

**D**URING the last three or four weeks, the writer has consulted leading educators, newspaper editors, political leaders and many others regarding the Anti-Christian Movement in Canton. The following is the result of his investigation:

### CAUSES OF THE ANTI-CHRISTIAN MOVEMENT

(1) The Anti-Christian Movement of 1922: When the World Student Christian Federation had its conference in Peking, April, 1922, it aroused the opposition of many leading educators and students, especially those from the Peking Government University. Mr. Wong Ching Wei (汪精衛) of the Kwangtung Educational Association, the Young China Society of Shanghai (少年中國社) and many others throughout China responded and they formed the Anti-Religious Movement and the Anti-Christian Movement. They left a deep impression on certain groups of students and these groups form the nucleus of the present movement.

(2) The Anti-Christian Movement in Shanghai: Last year there were several students of the Shanghai Baptist College who had some trouble with their school authorities and were asked to leave the school.

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\* An address delivered at the Missionary Conference of Kwangtung, January 31, 1925.

They came out to organize the Anti-Christian Movement in Shanghai. They have published many special numbers of the "Kok Wu" (覺悟) for Anti-Christian articles. These students have been trained in mission schools, so they are quite familiar with our Christian work. A branch of this organization was opened in Canton last Summer.

(3) The new spirit of nationalism and diplomatic controversy of the southern government: The growth of the new national spirit and the inspiration from the success of the new Turkey and Russia seem to have created a general anti-foreign feeling, specially against England and America. You remember there have been many times when the foreign powers did not seem to give any sympathy or support towards the southern government. As a result we have seen many anti-imperialism demonstrations in Canton. Because there has been a close relationship between the American and British missionaries and the Christian enterprises in China, therefore Christianity must be attacked too.

(4) The influence of the communistic propaganda in Canton: The Communistic party has a strong hold in Canton. Their theory and practice are anti-religious, specially anti-Christian.

(5) The last two national educational conferences: One will remember at the annual convention of the National Association for the Advancement of Education last summer in Nanking and the annual China Educational Conference held in Kaifeng in the latter part of October last, resolutions were passed regarding foreign education in China. They have led many people to think that they are anti-Christian and anti-foreign. They have also stimulated the movement down here in Canton.

(6) The Movement for the control of Christian schools: After the student strikes of the Holy Trinity College and the Sacred Heart College, there was a movement started by the students of the Kwangtung University for taking back the control or authority of the Christian schools. This movement has contributed not a little towards the spirit of this Anti-Christian Movement.

(7) The non-cooperation of the students of the Christian schools with the so-called patriotic movements: In the last two years there were many open demonstrations against outside countries or for home affairs. The students of the Christian schools were found absent practically on every occasion. This has increased the bad feeling of the government school students. Furthermore when the city Student Union was organized the members of the New Student Society (新學生社) strongly influenced by the Communistic party and at the same time members of the Kuomintang, got control of all the important offices. The Christian school students organized to oppose them and failed. The anti-Christian spirit was so much more augmented.

(8) The Kuomintang (國民黨) Leaders: Although there are many Christians in the Kuomintang itself, including Dr. Sun and many heroes of the past, they have been silent, excepting one or two, in all the anti-Christian activities. On the other hand many leaders of the party, such as Mr. Wong Ching Wei (汪精衛), Mr. Liu Chung Hoi (廖中愷), Mr. Wu Hang Man (胡漢民), Mr. Chu Chup Suen (朱執信), Mr. Wu Tsz Fai (吳稚暉), Mr. Cheung Ka (張繼), Dr. Tai Kwa To (戴季陶) and Mr. Chan To Sau (陳獨秀) have expressed themselves, either in speeches or literature, strongly anti-Christian. They all have strong influence among the students. However, Mr. Sun Fo (孫科) made a strong statement recently defending Christianity.

(9) There is a certain political element which wanted to get into every institution of learning for the sake of propaganda, and it has found its opposition in the mission schools. So they have also contributed some anti-feeling in the movement.

(10) Christmas: This is not a cause of the Anti-Christian Movement but a strong cause for the open demonstrations of the movement on December 24, 25 and 26. They grasped the opportunity of those holidays to open mass meetings for students, and from the mass meetings they sent them to many churches and the Y. M. C. A. to make open speeches, to distribute handbills, and to cause disturbances while the Christians were enjoying their Christmas gatherings.

#### WHO HAVE BEEN RESPONSIBLE FOR THE ANTI-CHRISTIAN MOVEMENT IN CANTON?

The Anti-Christian Movement has its own organization and office in Canton, but there are several organizations behind it. As far as the writer has found out, the following are the most active ones:—

(1) The New Student Society (新學生社): The members of the New Student Society are not very many, but they are very active. They are mostly from the government First Middle School and the Government Technical School and a few from the Kwangtung University. They are also members of the Kuomintang and many of them are members of the Communistic party. They have played the most part in the anti-Christian demonstrations. They published many handbills and a special number of their Weekly denouncing Christianity.

(2) The Je Yung Hok Sz (知用學社): This organization was formed some years ago by some of the students from the High Normal College. They have been anti-Christian for some time. They have published several anti-Christian articles in their paper.

(3) The students of the Wongpo Military Academy: Most of the teams visiting the churches during the anti-Christian demonstrations



consisted of many students who wore uniforms of this very Academy. We should watch the steps of this very institution, for it may mean anything to the future of our Church.

(4) The Kuomintang: Since the most active elements of the anti-Christian Movement are either leaders or members of the Kuomintang and its official newspapers the *Man Kwok Yet Po* (民國日報) in Canton and Shanghai have published many anti-Christian articles, it has aroused the suspicion of many others. However, Mr. Sun Fo (孫科) has told the writer that the movement had nothing to do with the Kuomintang.

(5) The Communistic Party: In the recent movement the members of this party have been very active. Mr. Chan To Sau (陳獨秀) the leader of this party, has praised the Boxers of 1900 very much. The movement in Changsha has even suggested to confiscate all the churches as Russia has done. It seems to the writer that from many angles this party has done a good deal of engineering in this movement.

After all the writer has another suspicion to raise. It has been, in the international situation, that Russia stands on one side and Great Britain and America or the Anglo-Saxon on the other. All the recent anti . . . . . 's have had something to do either with Great Britain or America. It has been practically the same group of people who were responsible for all kinds of demonstrations who celebrated the Russian National Day more than they did the October 10th. One often wonders who has been pulling the string behind the curtain after all.

#### THE WAYS AND MEANS OF THE ANTI-CHRISTIAN MOVEMENT

(1) Anti-Christian literature: They have published special bulletins, handbills and cards for wide distribution. Articles were sent to newspapers every now and then. They have just published a weekly to serve their purpose.

(2) Mass meetings and speaking teams: During the last Christmas season two large mass meetings were held at the Kwangtung University with large attendances. Prominent speakers were invited for each meeting. From the mass meetings they sent out many speaking teams each time to speak on the streets and visited many churches and the city Y. M. C. A. It is their plan to have two mass meetings at the Kwangtung University every month.

(3) REGARDING THE MISSION SCHOOLS, they have asked the Government to regulate them in many ways. They may try to draw students away from the mission schools and limit the public privileges of those who remain. Several other base methods have been tried to stir up trouble within mission schools.

## THE REASONS FOR ANTI-CHRISTIAN OPPOSITION

The reasons for anti-Christian opposition are very many and complex. The writer will only record these general important ones as follows:

(1) Christianity is a helper of capitalism to enslave the mass of workers. It is very strange that this statement or idea was not brought out by the recent movement in Canton.

(2) Christianity is the forerunner of imperialism. They blamed Christianity for the loss of our territories in the past and the failures of our foreign affairs.

(3) Christianity has no place in this world of science. It has only blocked the channels of our thinking.

(4) They say that the teachings of the Bible are not practical, the miracles are false and the Roman Catholic Church was too autocratic.

(5) Christianity is against nationalism. China to-day must be for nationalism and the missionaries are preaching internationalism all the time.

(6) The mission schools force their students to become Christians. Their thinking is not free. They are not patriotic. They are too much westernized, etc., etc.

The above statements are quite general but they are not fair and just. It is not the purpose of this paper to argue but to record. I leave the arguments to you, however many do not need any argument.

## VIEWPOINTS EXPRESSED BY TWO CHRISTIAN WRITERS REGARDING THE MOVEMENT:

Many Christian writers have expressed many viewpoints regarding the recent movement, but the writer wishes to introduce to you just two of them. The first one is Mr. C. L. Chan (陳秋霖) the editor of the Hong Kong News. He is a Christian and at the same time a member of the Kuomintang.

After expressing his ideas regarding science and religion he comes to the point of imperialism and religion. He thinks that Christianity and especially the teachings of the Bible are not in favour of imperialism. However he thinks that some foreign powers have made use of the missionaries to "buy the affections of the people" unconsciously. He goes on to say that (a) the churches and schools are just like colonies, (b) the Christians are just like foreign subjects, (c) foreign consuls often interfere when controversies come up between Christians and non-Christians, (d) Mission schools and hospitals never come under the regulations of the Chinese Government, (e) Mission schools

often keep students from patriotic movements and (f) Some schools receive subsidies from foreign governments. After leaving the point of imperialism he further says that the Christian spirit is dead, the Chinese preachers are dominated by foreigners, the theological students have lost their sense of independence, and lastly the missionaries are too much for material comfort.

The writer just wants to present the viewpoints of a Christian who stands on the opposite side, yet he does not agree with him in all.

The other Christian writer is Mr. N. Z. Zia (謝扶雅) of the National Committee of the Y.M.C.A. He thinks that the present Anti-Christian Movement of the students should not cause any alarm, for it will not last very long, but there are two strong groups of intellectual people who are not anti-Christian openly yet their invisible power in opposition to Christianity is very strong. One group represents the modern type who are returned students from abroad with their view points on science and philosophy and who hold that Christianity has no place in this world. The other group represents the old type of Chinese scholars who have in their minds the teachings of Confucius and our old civilization, who think of our Christians with no respect. These two groups are very influential in China and have commanded the great respect of many students.

The writer does not agree with Mr. Zia regarding the first part. If there is a strong force behind this movement, we may just as well expect some more troubles in the future.

#### THE WRITER'S OWN VIEWPOINTS REGARDING THE ANTI-CHRISTIAN MOVEMENT:

After studying this movement the writer wishes to express some of his opinions.

(1) Most of the people who have taken part in this movement, are students. They may have been misused by persons behind the curtain or their actions are due to their misunderstanding, nevertheless their spirit and motives are good. They think they are doing the right thing to save our country. It has been greatly felt by the younger generation especially that the foreign powers have burdened our country too much and they can easily release her if they want to, yet they do not do so. It has caused the present anti-foreign spirit, yet it is not the spirit of the Boxer war. It is a patriotic spirit in a sense. Every Chinese Christian should possess it and every missionary should sympathize with it. At any rate we should respect its motives.

(2) Christianizing China by the Chinese. It is a very easy subject to talk about but it is not easy to carry out. Suppose all the foreign missionaries were to leave China at once, we would be helpless. But

we should have our policies and programs working towards that goal. At the present you should have a Chinese heart, which means you should see more of the Chinese viewpoint.

(3) Our Church has many weak points no doubt. The present enemy we have is not without but within. The enemy of materialism. We have seen many Christians go, wrong, because of it. We have had many Christian workers leave our work, because of it. How it hurts our fine ideal of service and sacrifice. Materialism and Christianity have come to China side by side and people are ready to welcome the former rather than the latter.

(4) We all recognize that Christianity and Missionary work has made a great contribution to China and her people in many, many respects. The trouble with most of us is that we just do our work, but never report it to the public. We must tell the people the good work we are doing. The anti-Christian movement is doing nothing but just propaganda.

(5) There is one sad thing we have which has caused so much opposition and that is imperialism has come into China in association with Christianity. We believe that the Church has nothing to do with imperialism and the missionaries are very innocent in this matter. Let us take the case of Kiao-Chow which is the most serious point of attack by the non-Christians. If the writer is not mistaken, Russia was the most aggressive power in China. She wanted to get out to sea here in Asia after she had been blocked by Great Britain in Europe. Russia was trying to come down from the north and France from the south. After their friendly advice to Japan for returning to China the Liu-Tung Peninsula, Russia took it herself in 1898. Germany then took Kiao-Chow and Great Britain took Wei-hai-wei as their strategic moves for their spheres of influence. It was a sad thing to our Christian work that Germany took advantage of the killing of two German missionaries in Shantung. It was quite evident that Germany would take Kiao-Chow, even if there was no killing of the German missionaries. But many non-Christians take that as the proof that Christianity is the forerunner of imperialism in China.

(6) After all what is the Anti-Christian Movement? Christianity has gone through many experiences like that in the past. Christianity has been a suffering religion. One must suffer in order to live. A true religion is not afraid of opposition or oppression. We are only glad to welcome them and we have to unite more and be more aggressive in our work. They will be with us later on.



## A Study of the Anti-Christian Movement

T. L. SHEN

### I. BACKGROUND OF THE MOVEMENT

#### 1. *The Important Position of the Intellectual Class in our National Life.*

**T**O deal with the present subject adequately, we must not fail to appreciate the important role which the intellectual class of China have always played throughout past generations. They have created and moulded public opinion in this great and ancient land. Things of intellectual momentum have always loomed large. Great national issues, social and political questions have often been redirected and reunited under the leadership of keen intellectual men. Confucius and Mencius were the most conspicuous figures in our history. They visited the feudal states and through their conversations and writings exerted a very profound influence on their own times and gave an intellectual inheritance to future generations. The subsequent literati all tried to influence and weld national thinking with respective doctrines and principles until Shi Huang Ti found it necessary to kill them in lots and to burn all books and pamphlets with one big sweep. Han and Sung Dynasties were also greatly enriched by intellectual lights who made up the two schools of learning characterized by their advocacy of the inductive and deductive methods of study and who offered great stimulations to individual thinking. Above all mention must be made of the important part which men of knowledge and wisdom played in the attempts to overthrow the Mongols and Manchus from control of the government. Without such leadership China could not have conquered these conquerors.

#### 2. *The Influences of Westernization.*

Coming into vital and enlarged contact with the Western world, China soon found herself in an entirely different environment. Her's has been the problem of choice between the policy of adoption and that of rejection. But the Chinese mind has already been deeply impressed by the two main currents in the thought and life of the West; namely, industrialism or the power of science with Darwin's theory of evolution, and nationalism or power of force with Nietzsche's principle of military supremacy. Up to the present, very few attempts to change have been made without having their emphasis in one or the other of these. In speaking of China's response to the forces of Westernization, we should also note the effect of the following factors:—

(a) The Revival of the Asiatic races as seen in the Japanese Reform Movement, the Chinese Boxer Upheaval and the Russian Bolshevik Revolution. The first was a success in the policy of

adoption; the last is a seeming success in that of rejection; and the second, a failure due to lack of thoroughness in preparation. The Chinese have thus learned much from these experiments, and are ever looking for new ways to save their nation.

(b) The Student Patriotic Movement was one attempt to meet the same situation. This was the first successful effort to unite our people, to direct the policy of the Government against foreign aggression. The importance of education and the creation of a strong public opinion were emphasized. The most noticeable result was of course the realization of the latent power of the people to organize nationally and the subsequent bringing into being all kinds of social and political organizations of a voluntary nature.

(c) The Renaissance Movement was a deeper and more permanent pursuit for the general uplift. It first discovered the new way of assimilation and adaptation of the good things in all cultures of the world as over against the practice of blind copy or foolish denial. It was through this movement that the strategy of intellectual leadership was again manifest. The importance of learning the value of literature as a means of propagating ideas and ideals was once again emphasized.

(d) The quiet revolution inside of the Christian Church with its high note in the interest of an indigenous movement was also apparent. Far sighted leaders saw the vision of "China for Christ." They wanted Christianity freed from European, American and all other Western influences. They desired freedom to be given the Chinese to meet the actual needs of their own people. They hoped the Church would soon come under complete Chinese leadership and control. Others are trying to correlate Christianity and Buddhism and make one faith. Still others wish to substitute Confucius' teaching for their Christian faith. Men like C. C. Nieh of Shanghai, and a number of so-called Christians, are working earnestly to bring this about.

(e) The Buddhist Revival is another attempt to evaluate our national inheritance. The long state of turmoil and disorder since the dawn of the Chinese Republic has started educated men thinking about the Buddhist message of peace and comfort. Again good literary works, among which are those written by Liang Chi Chao, fire the imagination of the Chinese reading public.

These are some of the factors in the present situation and coupled with the background and favored position of intellect in the national life of our people, have something to do with the beginning and spread of the so-called Anti-Christian Movement in China.

### 3. *Kindred Movements.*

Before telling you something about the Movement itself, I shall now name a number of organizations and literary productions that have

directly or indirectly contributed to the same purpose and in some cases have helped inaugurate this anti-Christian movement.

(a) Kuomintang or followers of Sun Yat Sen, having led a successful revolution against the Manchus, have their avowed purpose to emancipate the people from military tyranny and foreign exploitation. Diplomatically they have been often prejudiced against aggressive policy of the Powers from the West.

(b) The Communistic Party, working after the Russian example of public ownership as over against private control of property. A great deal of agitation has been made against capitalism and its government support.

(c) The National Educational Association advocating a centralized educational system has a strong national consciousness. At its recent annual convention, recommendations were made to the government to limit the educational rights of foreigners in China, for example the Mission schools.

(d) The National Student Union is another expression of the Student Patriotic Movement. Its purpose is much akin to that of the Kuomintang. At its recent annual convention, a manifesto was drawn up to advise a nation-wide movement for the abolition of all foreign rights over Custom's tariff, Mixed Court proceedings and the educational work of Mission Boards.

(e) Young China Society is one of the fruitful results of the Renaissance Movement. From the beginning it has stood for a scientific attitude, a progressive spirit and sacrificial acts. There were also a number of resolutions announced after its last convention at Soochow, and the point was made to develop a strong national consciousness.

(f) The Anti-Imperialistic Federation is the product of the recent general feeling of resentment against foreign diplomacy. Its object is two-fold; namely, the abolition of all unequal treaties with foreign powers, and the union of the exploited races against imperialism.

In creating a literature and the making of a new public opinion we should note the following outstanding papers and magazines which cultivate people's thinking along the lines mentioned above:—

(a) "La Jeunesse" was a monthly magazine. It was the forerunner and sometime considered as the organ of the New Thought Movement. Editor, Chen Tu Hsiu. In the pages of this periodical we can find the first touch on the vital life problems of the Chinese people.

(b) "The Renaissance" is a monthly magazine, an advocate of a literary revolution. The Editor is Dr. Hu Suh. This magazine contains many articles dealing with Chinese philosophy.

(c) "The Guide," is a weekly paper; it is the organ of the Communists. Editor, Chen Tu Hsiu. He uses bitter words against the present social, political and international order.

(d) "The Awakened," is a daily supplement to the Republican Daily News, supported by the Kuomintang. The Editor is Mr. Yih Ts'u Ts'ang. Its columns have been directed in the interest of freedom from foreign aggression and it promotes the Anti-Christian Movement.

(e) "Science and View of Life," a compilation of leading articles on the unbalanced controversy between spiritual and material conceptions of life. The latter gained ground. A severe attack was made on Christianity by Wu Sze Hwei, who disbelieves any power except that of science.

## II. THE MOVEMENT PROPER

### 1. *History of the Movement.*

In 1922, the 11th Conference of World's Student Christian Federation met in Peking. Its publicity soon arrested the attention and aroused the jealousy of active antagonists. A Student Anti-Religious Movement was contemporarily started right in the Capital with a few men of intellectual distinction as promoters of the movement. There were a number of branch organizations started in the strategic educational centers throughout the country. The charges were made against all kinds of organized religion for their embodiment of superstition and capitalism. However the movement only issued occasional publications before it actually died out in about a year's time.

The present Anti-Christian Movement was rekindled and revived into life here at Shanghai during the hot months of 1924. The noise of the timely Anti-Imperialistic Movement served as a good stimulus. At that moment a certain student was discharged from Shanghai College for some reason and after having joined a private institution, gathered round him a group of anti-Christians for the organization of the anti-Christian Federation. The charges made against Christianity were its alliance with imperialism and its foreign exploitation. This movement itself through its official organ, a weekly issue of "The Awakened," has had a hearing in most parts of China.

### 2. *Basis of the Movement.*

As it was stated in the manifesto issued the purpose of the movement is to actively oppose Christianity and its various expressions with a nationalistic consciousness and a scientific spirit. It should be also noted that above all points raised, the movement endeavors to identify the Christian Religion with the policy of cultural exploitation of the West. Here it might be profitable to make a summary of the points as stated in the manifesto:—

#### (a) Points with regard to all religion:—

1. It is conservative and traditional and it does not make for intellectual progress.



2. It encourages denominational prejudice and hatred. It does not make for the unity and the harmony of the human race.

3. It develops superstition in super-human beings. It does not make for scientific enlightenment.

4. It cultivates the attitude of dependence as over against the development of self-realization.

5. It suppresses individuality. It does not develop the human instincts.

(b) Regarding Christianity itself:—

1. It is one form of religion.

2. It contains dogmatism and monopolizes good teachings of the past.

3. It is the forerunner of imperialism and foreign exploitation.

(c) Points with regard to the Christian Church:—

1. It always allies itself with the influential classes.

2. It draws people into its membership by material temptations.

3. It is largely composed of eaters on religion as well as hypocrites.

4. It interferes with the civil and military affairs of China and other nations.

5. It sometimes meddles with personal affairs.

6. It substitutes God for gods and develops a servile attitude toward foreigners.

Besides there are other points aimed at the Mission Schools accusing them of despotism, following a conservative policy, and being opposed to patriotic purposes and programs.

### 3. *Organization of the Movement.*

The organization has its headquarters in Shanghai with four or five branch units among which the strongest are in Hunan and Kwangtung. There are two main departments of work, the department of investigation of Christianity and its expressions in all forms of service, and the department of publicity, which lectures, and publishes the evils of Christianity.

### 4. *Literature of the Movement.*

The weekly supplement to "The Awakened" comes out on every Tuesday. Besides being circulated among the regular constituencies of the "Republican News," it is also sent in separate copies to all mission schools and to some of the Christian publications for the purpose of exchange. In reading these over we can find a great many articles written by students and mostly ex-students of Mission Schools. Their statement of facts, though sometimes having a little bit of truth or half truth, shows the result of earnest study and investigation. Among

the forty articles that appeared in the first twelve issues of the bulletin is the following summary.

Re—Mission Schools .. .. .	13
„ Christianity in general .. .. .	12
„ Christians .. .. .	8
„ The Church.. .. .	2
„ Christian literature.. .. .	2
„ Preachers .. .. .	1
„ Bible.. .. .	1
„ Jesus Christ .. .. .	1

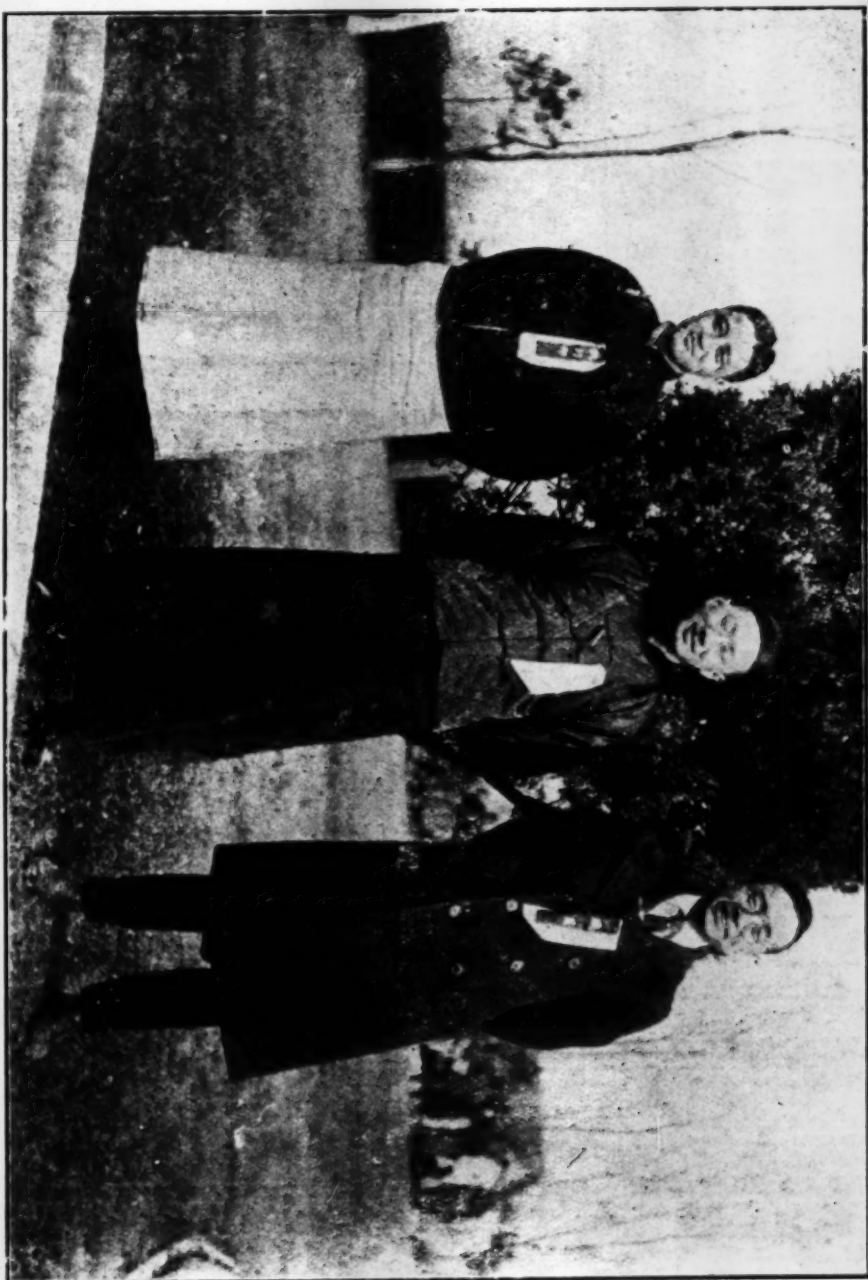
There is another pamphlet recently published which is entitled "The Anti-Christian Movement." It is a compilation of the leading articles thus far written, and gives one a bird's eye view of the whole scene and plan.

In closing I want to say that it is interesting and worthy of note that of all the articles written and attacks made on Christianity, few of them attack the person and life of Jesus Christ. We can also discover something of the motives that move some of these anti-Christian leaders to action in these day of acute crisis in China. They are jealous, because they see that we Christians are carrying forward a very large program of service in Church, School, Hospital, Y. M. C. A., etc., and that we are giving increasing emphasis on work among youths. This Anti-Christian Movement is a great challenge to Christian leaders like ourselves. It offers an unusual opportunity for the thoughtful, tactful, and sympathetic Christian worker. Jesus and "His way of Life" have overcome similar attacks in past centuries in other countries. He will overcome here if we incarnate His spirit and principle in our everyday life. Dr. Ellwood says "It is time that organized Christianity becomes synonymous with the religion of Jesus." To realize this vision of a redeemed social life based upon love and righteousness is our opportunity in China at this hour.

## Communism and the Anti-Christian Movement

FRANK LEE

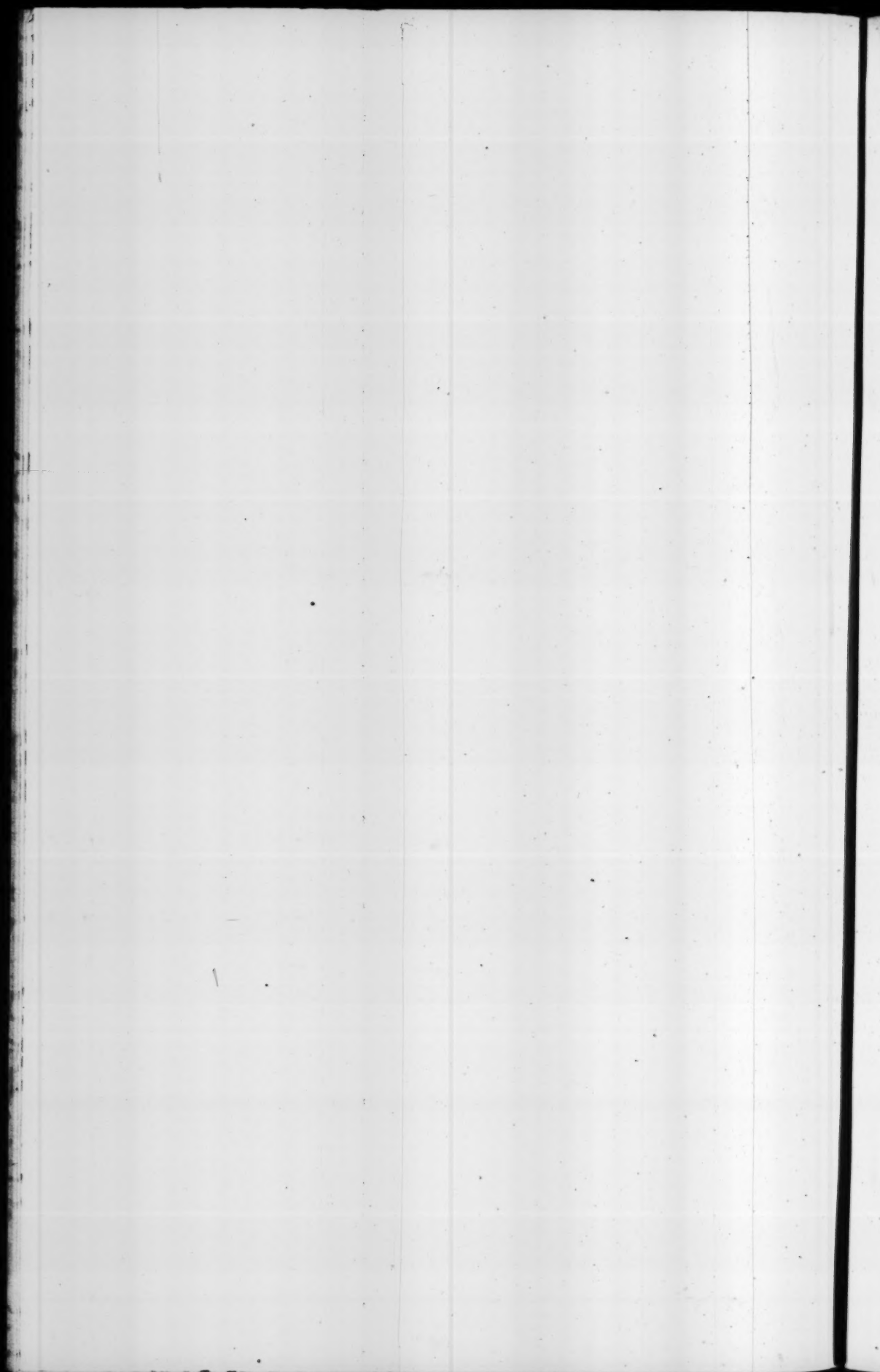
**W**ITH the rise of Communism in China, the Anti-Christian Movement has received a fresh impetus and a direction which it formerly lacked. Heretofore, opposition to Christianity was confined largely to sporadic and short-lived attacks whenever some incident occurred which gave adequate reason for exposing to the public the recognized fact that Christians do not always practice what they preach. These scattered attacks were made more against the mistaken policies and the errors of judgment rather than against Christianity itself. When the whole Christian movement with its diverse activities and its by



THREE LEADERS OF WEST CHINA GENERAL CONFERENCE

*Left to right:* Rev. Donald Fay, Rev. K. T. Chung, Rev. Lincoln Deang

*Photo by James M. Yard.*





no means infallible personnel, and the nature of the problems they have to face, are taken into consideration, it becomes evident at once that there will always be plenty of opportunity for adverse criticism both inside and outside of the Church. No one pretends that Christians in China have settled all questions wisely or even settled them at all. Any gathering of Christian workers conferring over the problems of their work soon find themselves launched upon discussions regarding the advisability and value of certain lines of Christian endeavour. In fact, the severest critics of Christian work in China are found within the Church. This is quite natural, for they are better acquainted with the views, the methods, and the results of Christianity in China. But for every incident that has reflected discredit upon Christianity, the Christian can point to hundreds of others worthy of the warmest commendation, so the former scattered attacks against Christianity had very little effect upon fair minded non-Christian Chinese.

Now this is changed. The Communists support an Anti-Christian Movement that is well-organized, widespread, and with a definite objective. Whatever one may think of the political policies of the Communists there is no reason to doubt their open and avowed antagonism to religion and especially to Christianity. To them, all religion is superstition and must be abolished. Against Christianity they feel a particular antipathy because Christianity is carried on under the direction of foreigners who are representatives from those very wicked "imperialistic" nations. Its support comes largely from Mission Societies in America and England and, therefore, the Communists in close relations with Soviet Russia consider the missionaries employed in "imperialistic" propaganda. Those Chinese who are so misguided as to become converts to the Christian religion, or worse still, engage in the various forms of Christian activity are denounced as "slaves of foreigners." It is this subtle attempt to characterize Christianity as foreign propaganda which may carry the Anti-Christian Movement along with the rising tide of China's vigorous, growing nationalism.

It is essential that Christian workers realize fully and see clearly the way Communists will direct the Anti-Christian Movement. They argue that the Constitution of China provides for the liberty of religious belief. Why then, is it necessary for the Christian religion to be singled out for special treaty protection? Why should Christianity have a special status not accorded to other religions in China? In times of political unrest missions, schools, and other Christian institutions often call upon foreign consuls for protection. Marines are sent ashore and sometimes into the interior with guns in their hands to guard mission property. Does not this resort to foreign protection place the Chinese connected with these Christian institutions in the unenviable position of relying upon foreigners and thus teach them

contempt for their own country? Frankly, I would like to see Christianity in China stand on its own feet as a religion that does not need the special protection provided for in the Treaties. The mere fact that Christianity is mentioned in the Treaties gives it a foreign status in the opinion of many Chinese. Furthermore, when chapels or schools are attacked by bandits or soldiers and Chinese Christians lose their personal effects, too often the missionary includes the claims of the Chinese Christians in his request for indemnity which is always presented by the foreign consul to the Chinese authorities.

Frequently, the selection of sites for chapels and schools or the purchase of land by missions bring about disputes and controversies between Christians and non-Christians. Invariably, pressure is brought to bear by the consul and the non-Christians feel that Christianity is being imposed upon them and upon China by the foreign missionaries with the aid and support of their respective governments. The Communists interpret such incidents as proofs that the missionaries are the "advance guard" of western "imperialism." The Chinese are at present extremely touchy on any question regarding the sovereignty and independence of China. It can be readily seen how effectively the Communists can use such arguments to stir up anti-Christian feeling.

The fact that millions of dollars are being poured into China from England and America for the support of Christian institutions is simply incomprehensible to those who are not Christians. Upon what other theory but that this money is being utilized to break down the natural resistance of the Chinese and further the work of foreign exploitation, can they explain this matter to themselves. Those who do not themselves feel the urge of Christianity cannot believe it possible this large army of foreign missionaries in China come because of their deep convictions and their personal consecration to their Lord and Master. The very generosity of the Mission Boards convinces some Chinese of the ulterior motives of the Christian missionaries.

In the course of a discussion with a group of students, the well known fact that a certain school in Shanghai was receiving a subsidy from a Russian Soviet agent was mentioned. One student immediately replied, "Well, do not America and England finance schools all over China? Do not those schools spread propaganda favourable to those countries? Why is it wrong for Russia to do it, and right for America and England? The ideals and principles of capitalism are taught in the Mission Schools just as the ideals and principles of Soviet Russia are taught in the school in Shanghai." Persons who have little or no contact with Christians cannot be expected to make a distinction, or even see that a distinction exists.

There are several points Christian workers must take into consideration if they wish to make an accurate estimate of the effect

Communism will have on the Anti-Christian Movement. Christians are now confronted with organized and directed opposition which has for its ultimate aim, not merely a measure of control over Christian institutions, but the suppression of Christianity.

The appeal made by the Communists to the non-Christian Chinese will be distinctly a patriotic appeal and, therefore, extremely potent with all Chinese who feel China's humiliating position in the family of Nations and have never had an opportunity of knowing Christianity by personal contacts with Christians.

Many of the arguments used against Christianity will be utterly unreasonable, based on exaggerated reports or fabricated stories. The purpose is to stir up passions and not scruple about methods.

The present chaotic state of China has created just the state of unrest in which any sort of an agitation finds fertile soil. There are in China millions of people whose condition cannot be much worse whatever change may come. To them wholesale denunciation of the Christians will be welcomed because they will have some tangible body upon which to fix the blame for China's deplorable condition and their own utter misery.

Christian missions present a favourable point of attack in the increasing demand for an adjustment of the unequal treaties, and, as the motive is chiefly political, nothing the missionaries can do will prove convincing so long as the political aims are not attained.

What then can be done to stem the tide of anti-Christian feeling? The real facts of Christian activities must be brought clearly before the non-Christian people so they will know from their own knowledge just what Christians are attempting to do. Christians must work for a stable government in China so that Chinese sovereignty and administrative integrity can be recovered. Christians should invite and encourage more contacts with non-Christian organizations and peoples. The Christian Chinese here have the burden of responsibility and also a distinct advantage over their missionary co-workers. They must accept this challenge to their faith and prove that they are capable of the leadership demanded at this time.

Evangelize, preach the Gospel in season and out of season. Outmatch the zeal of the Communist with the zeal of the Christian. Meet the spreading tide of ill-will with an even more widespread wave of good-will, and destructive forces with constructive endeavour. Answer verbal arguments with the unanswerable argument of accomplished good works. Remember that the non-Christians, as a whole, are not yet disciples of Communism. Possessing a God-given message with a universally human appeal the Christian preacher and teacher may rest assured of its inherent potency to effect the most beneficial social and political reforms for China.

## The First General Conference of the Christian Churches of West China

A. G. ADAMS

**T**HE young principal of a boys' higher primary school was reporting the First General Conference of the Christian Churches of West China, to which he had been sent as a delegate. His face radiated enthusiasm as he said, in effect, "I went to the Conference little dreaming what was in store for me and expecting nothing different or greater than the usual annual conferences of our own church. But from the very first session I realized that here was something far greater and more inspiring than anything I had imagined. Instead of the Christian Church in Szechwan being the small insignificant body I had conceived and experienced it to be I suddenly saw it revealed in all its united development and power. My heart was tremendously elated, and now Christianity means immeasurably more to me than ever before, and I am inspired to work harder than ever for its advancement."

The Conference, which this young delegate was so enthusiastically reporting, took place in Chengtu, Szechwan, from January 13th to 18th, 1925. In the last September issue of the West China Missionary News appeared the following statement of the need of such a Conference.

"For more than forty years missionaries have been at work in West China, preaching, teaching, healing, organizing, in the certain hope that an indigenous self-conscious Christian Church must be the inevitable result of their efforts. Yet during all this time no general conference representing both Chinese Christians and missionaries has ever been held. Not once have we ever come together to sum up our common achievements, and face our common tasks in the spirit of prayer and brotherhood. Conferences of missionaries have been held with definite and far-reaching results. About thirty years ago such a gathering of missionaries was held which resulted in the organization of the West China Missions' Advisory Board. This was a distinct advance in the comity of Missions and had proved of great value in harmonizing and unifying the work of the last generation. Fifteen years ago, another general conference of missionaries made further great advances in organizing the West China Christian Educational Union and the Union University. So significant have been the spirit and purpose of these various movements that throughout China, and in many other parts of the mission world, West China has come to be regarded as the pioneer in union Christian work, and in emphasizing the oneness of the whole Christian movement. It still remains to hold a general con-



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FIRST GENERAL CONFERENCE OF CHRISTIAN CHURCHES OF WEST CHINA

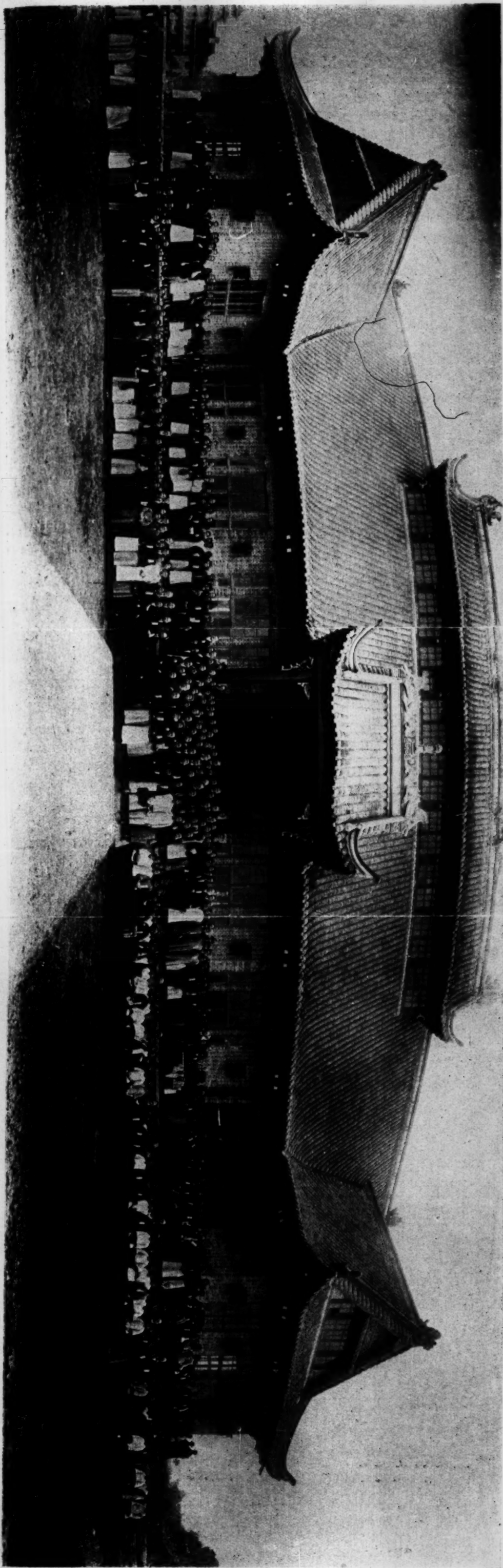


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ference representative of all churches and denominations, Chinese and missionaries, representative of all forms of church organization and all shades of emphasis in proclaiming the Christian message. In such a conference the unity of the church would be the supreme emphasis, our Chinese leaders would be led to see and feel the scope and aim, the power and magnitude of that living, vital experience in Christ which we call the church. Henceforth they would think not in terms of the isolated group of Christians with whom they worship on Sundays, but in terms of a world movement with a great and triumphant history, in China as in other countries." Judging from his testimony this high ideal was attained in the case of the one delegate quoted above.

The Conference met in the spacious, though still incompleting library building of the West China Union University. All visiting delegates were entertained on the campus. The representation was fixed at 250 Chinese and 150 missionary delegates, representing the churches and missions of the Anglican, Baptist, Canadian Methodist, Friends and Methodist Episcopal bodies. The China Inland Mission in Eastern Szechwan was also represented, included in the Anglican group. To the Executive Secretaries, Rev. K. J. Beaton and B. C. Tang, belongs a great deal of the credit for the efficient preparations.

As we gathered in the Conference hall for the opening session on the evening of the 12th of January we were pleasantly surprised by the tasteful decorations of Chinese silk hangings and texts giving the whole a most oriental setting and attractive appearance. Over the platform was beautifully painted the text of the Conference in Chinese, "Zealous in love to preserve the unity of the spirit." A Chinese choir of mixed voices filled the platform and led the singing throughout the conference. The speeches of welcome were happy. Much interest was shown in Duli Yang's remarks. Dr. W. W. Peter made a hit with his commendations of the province in general and the university in particular, it does us good "to see ourselves as others see us"—sometimes. Rev. J. M. Yard was welcomed back as the prodigal son who deserted our fertile province for the "far country" of Shanghai.

An interesting feature of the election of officers which took place on the morning of the thirteenth was the opposition of foreign delegates to any distinction being made between foreigners and Chinese. The Business Committee had suggested that of the two chief officers one should be a Chinese and one a foreigner. To the satisfaction of practically everyone the chairmanship fell to the lot of Chinese,—Rev. Lincoln Dsang and Rev. Donald Fay were declared joint-chairmen. Both men carried off their arduous duties with consummate skill and grace and in a fine spirit of co-operation. The happy spirit which pervaded all the sessions was largely due to the cheery personalities of these two young, yet cool-headed leaders.



Strenuous days were those of the Conference for all who faithfully attended every session. From 7 to 8 a.m. were held sectional prayer and praise services. The morning sessions lasted from 9 to 12, and the afternoon from 2 to 4, followed by tea and visits to the large and varied display of exhibits. The evening sessions were scheduled from 7 to 9 p.m., but usually ran over time. The progress of the conference was reported each day to the daily papers by two men appointed by the conference for the purpose. Some found the morning sessions of prayer and praise, with devotional talks by Bishop G. R. Grose, LL.D., Bishop Howard Mowll, D.D., and Rev. J. M. Yard the most inspiring part of the conference. The sustained capacity audiences that attended these early hour gatherings showed how profitable they were. The daily devotional addresses of the morning sessions were times of spiritual refreshing under the leadership of Rev. K. T. Chung, General Secretary of the National Christian Council, who speedily endeared himself to all by his winsome earnestness and sincere consecration.

Practically all of the second day of the conference was given over to group meetings for the discussion of pertinent themes and for the formulation of actions growing out of such discussions. Most of the time of conference for the next three days was taken up with hearing reports of these groups and adopting or altering the resolutions presented.

All the sixty actions passed by the conference on the recommendation of these eight groups cannot be reported here for lack of space but some of the outstanding resolutions can be given. The West China Union University was asked to prepare and offer in their Department of Religion, as soon as possible, courses on *Rural Evangelism*. With reference to the *Church and Education* the conference recommended that primary and secondary Christian Schools should be registered with the Government and that the West China Union University should also be registered provided it could be done under the same conditions as the Union Middle School is now registered. As a result of a recommendation of the conference regarding the *Church's Healing Ministry*, Dr. Wallace Crawford of the C.M.M. has been released by his Mission, subject to the approval of the Home Board, to be in charge of the public health work of Szechwan Province and the education of students in the department of medicine of the University along public health lines. An interesting discussion was brought on by the question of salaries for men and women nurses,—and the most outspoken advocates of equality in salary were men delegates!

The actions passed on *Opium and Other Evils* were many, calling in the main for the organization of sub-anti-narcotic societies in all central cities, and a telegram was sent by the Conference to acting Premier Tuan Chi Jui in Peking, urging that he introduce the question

of the prohibition of opium into the proposed General National Conference of Reconstruction.

The *Szechwan Christian Council* had a group discussing changes in its constitution and plans for its future. Recommendations were made calling for foreign and Chinese secretaries to be released to devote all their time to the work assigned to the Council by the Conference. Though the Missions in their conferences found no man they could spare to give entire time to the secretarial work of the Council, a Chinese and a missionary have been permitted to devote a little of their time to this work. But enough was assigned to the Council by conference to keep four or five secretaries busy. It is to be keenly regretted that the impetus of this first general conference cannot be preserved and carried forward by an adequate secretarial staff.

The actions passed regarding *Christian Literature* show that the Church in West China is awake to the value of literature and the need of better quality and larger quantity in production. It was voted to add a literature department to the Christian Council and also a Sunday School department. Several methods of fostering the production of better literature were recommended to the Churches. It was voted that the monthly Christian paper, "The Christian Hope," published by the Canadian Methodist Mission, become a weekly and be published by the Literature Department of the Szechwan Christian Council as a union enterprise. To this the Canadian Methodist Mission has agreed as soon as the churches and missions are ready to do their share in its support.

The *Indigenous Church* was a subject not only of a group discussion but of several addresses and many remarks. The conference recorded itself as whole-heartedly in favor of every step in this direction and throughout the sessions gave evidence of consciousness that the Church in West China had already become indigenous to a large extent. The conference urged a higher standard of admission into the church, the development of the members in responsibility and giving, and the increase of students for the ministry. This conference also voted to ask the Szechwan Christian Council to draw up an order of uniform ceremonies for use in church services and present them to the various church bodies for consideration. Imagine the National Christian Council daring to propose such a radical step in Church union! The cause of the Tribes People in the mountains aroused sympathetic consideration and was referred to the Szechwan Christian Council.

Lastly, but not least by any means, came the report on *Women's Work*, so ably presented by a Chinese lady, Miss Y. H. Liu, that interest was keen. The speaker said that her mother had told her that when she (her mother) was married her husband told her she was not to step over the threshold to go out of the door of his home until she was

forty. Compare that, she said, with the freedom of womanhood to-day! A model Christian home was outlined, and among twelve prerequisites the last named was small families, i.e., not allowing parents-in-law and other relatives to reside in the home!

There are some general observations we would like to give in conclusion. It was my privilege to be a delegate to the National Christian Conference in Shanghai in 1922. It was natural, therefore, to compare that with this conference. The most striking difference was in the age of the delegates. A large majority of the delegates to the National Conference were elderly men and women, whereas those of our Western Conference were young folk between twenty and thirty, showing that the church in the West is a youthful organization and its leaders are young. Another contrast was the pleasing absence of friction and dissension throughout the conference, all denominational lines were noticeable for their absence. Sect distinctions and jealousies, if any were felt, were subordinated under the influence of our slogan "One in Christ Jesus." A third contrast was the larger proportion of Chinese delegates, remarkable in view of the fact that this was the first of such conferences in the West. The Chinese outnumbered the missionaries by the ratio of 25 to 15, whereas in the National Conference the majority was very small.

The use of interpreters was deprecated, and they were comparatively seldom used. Bi-lingual conferences are tiring and trying,—it was a happy circumstance that Chinese only could be used so largely. A remarkable feature of the gathering in view of the conservatism of our province and the recency of the Christian occupation was the seating of men and women together on the floor of the hall, while on the platform a mixed choir of young Chinese men and women led the singing, and two young ladies bravely sang a duet. However in all our West China churches the sexes must still sit apart. So happy and congenial was the atmosphere of the conference, so elevated was the tone in which even the business was transacted, so real was the consciousness of God's presence and approval that the First General Conference of the Christian Churches of West China cannot fail to be a powerful impulse to the youthful churches of the West. We wish our happiness could be shared by our sister churches in other parts of China, to the end that we may all be "one in Christ Jesus," for the realization of this fact is a tremendous inspiration.

## The Christian Renews His Mind

F. RAWLINSON

“**W**HAT progress have we made in understanding and making known the personal significance of Christ for the whole wide world of men?” That query sums up the motive of the Foreign Missions Convention of the United States and Canada which met in Washington, D. C. for six days, beginning January 28th and ending February 2nd, 1925. There were 3,500 accredited delegates with about 1,500 other interested friends. These represented 59 missionary organizations and at least 24 denominations. Most of the delegates were from the United States and Canada. A few representatives from Europe, England and Oriental lands also attended. There was a wealth of meetings. The sixteen main meetings were held in the new Washington Auditorium, which was equipped with a magnavox that worked. In the afternoons “simultaneous” meetings—27 in all—took place in the churches. In these different mission fields, types and methods of work were discussed. On the afternoon of the final day denominational meetings were held. The attendance was steady. It was a continental meeting of Christians facing a worldwide task. Its main aim was to push forward Christian understandings. No resolutions were passed. That is a noteworthy achievement for 5,000 American Christians. The strain it put on self-restraint must have been enormous! But the purpose of the Convention was educative. The delegates came to learn. This deponent, however, never before passed through such an uninterrupted flow of speech-making as characterized this convention. Even in the “simultaneous” meetings prearranged speeches were much in evidence. The effort to boil speeches down to a few minutes created, I fear, in many cases an inward pressure far above the boiling point. The result was often a rapid-fire explosion of ideas. Such a Convention is evidence of the vitality of the conviction of American Christians that Christ alone can bring healing to the distraught world.

The program worked almost as stiffly as a slot-machine. Hymns, prayers, speeches tramped after each other with a sort of thumping orderliness. Neither the program nor the hall were adorned. The only variation in the main meetings was that sometimes there were *five* speeches in one session instead of four or three. In short the Convention was a Mission Board meeting on a continental scale. The program showed a lack of a sense of humor. Perhaps this is what discouraged the Press. For but scant attention and space were granted this continental gathering in the local papers. Nevertheless the faithfulness of the audience did not fail. As far as I know no announced speaker failed to appear, and at times the interest rose to prolonged applause. At such times the Convention ceased to be a Board Meeting. This applause was



particularly noticeable when the Christianization of international relationships and Christian unity were fervently presented. The common purpose of this gathering was to discover a common mind. It exhibited a pulsing eagerness for a deeper realization of Christian brotherhood.

The high lights of the Convention appeared in certain Auditorium speeches. The Rev. E. Stanley Jones, D.D., of India lifted up *Christ* as the "Aim and Motive of Foreign Missions." Against the background of Oriental mysticism and criticism he summed Christianity up in these words, "Be Christlike—give thy-self." The response showed that the mind of the Convention was far above sectarianism and controversy. As a matter of fact denominationalism was never mentioned except to be scored or admonished that like nationalism it has no meaning or use except when expressing itself in terms of world-wide relationships. And the spirit of controversy gently slumbered and slept throughout the entire Convention! The statistical yard stick, also, seems to have been left in someone's office. A Convention without glaring columns of statistics probably left old timers hungry. But they were not needed, for this Convention was trying to measure its fitness for further world-wide effort in terms of the spirit. And Dr. Jones brought vividly home to all just what that kind of measurement means. In consequence little was said about numbers of missionaries or "unreached." The Convention did not think in terms of mass or amount of support. In this its mood was in sharp contrast to the prevailing American habit of glorifying hugeness and numbers. Neither did the Convention seek a definition. Christianity and its Message were treated in terms of a *personalized dynamic*. This can be lived to the full but defined only in part. Thus Christianity was seen to be the *personal significance of Christ for individual living under conditions of brotherhood*. That was the harmonizing note struck by the voices and work of the 250 Christian leaders who spoke for and to the Convention. All tried to think in terms of "human equality." The world-family stood out above all others. By the side of the one spirit of Christ was placed the unity of humanity. Thus did this Convention simplify Christianity and its task.

"New Forces Released through Co-operation" was the subject of a speech by Dr. John R. Mott. In it he showed that those responsible for promoting a world-wide Christianity must get together. Only thus can the Christian leadership all over the world be effective in the face of present opportunities and calls. This is the new missionary message—Christian co-operation—(that is a much more soothing word than "occupation")—for world-wide Christianization.

During the early part of the Convention one sensed vaguely an atmosphere of Occidental self-satisfaction. But it passed. Also one seemed to detect the Christian mirage—*detached idealism*. But a real vision took the place of the mirage. Much Christian idealism has

serenely flowed *over* human contacts instead of *through* them. But the somewhat familiar feeling of bafflement that comes with such revellings in loving dreams changed to one of realization that this gathering of Christians intended—some of them at any rate—to find a way *through* some of the situations now facing Christianity. The challenge to the Christians to act more and dream less was voiced by two laymen, the one a merchant, the other a lawyer. Both fitted Christian idealism into hard facts. Theirs was a factual idealism. Mr. R. A. Doan, a manufacturer of Columbus, Ohio, who has recently returned from a tour of mission fields, started to speak on "The Layman's Responsibility for the Foreign Missionary Work." But he spoke on much more than that. Before he finished he made the Convention realize that diplomacy, commerce and religion (by the way these are all joined in the Chinese mind and associated in the treaties China has accepted from "Christian" nations) must be dominated by the spirit and purpose of Christ if Christianity is to justify its world-wide appeal. Near the end of the Convention a Canadian lawyer, Hon. Newton W. Rowell, drove home an urgent appeal for "The Christian Spirit in Internationalism." The Machiavellian political formula, each nation a law unto itself, still largely dominant in international affairs, *must* be replaced by the Christian spirit and morality. And right at this point the Convention looked straight at the world's remaining "unoccupied" areas—the shops where men make a living and the halls where nations meet. At no time during the meetings was much said about geographical "unoccupied" areas. Christian thought has moved forward to where it is facing the "unoccupied" areas of human contacts. Until these are occupied the world will listen with rising impatience to the Christian message. This auditor found himself querying, "Why does it take laymen to thus crack open Christian understanding?" For this merchant and lawyer made Christianity more significant than most of the missionary speakers. Why? Is it because the missionary staff has become too professionalized? In any event the burning words of these laymen bit into my attention more than any others. Perhaps they had bitten more deeply into the real problems. They voiced the world's challenge to the spiritual potency of Christianity. Can we Christianize industry and diplomacy?

With the feeling of "detached idealism" went the query, "Do Western Christians as represented in this Convention sense fully the awakening that has come to the Orient?" And I am compelled to say that I fear they do not. The platform was of course far ahead of the delegates in this regard. But the actual situation in Oriental lands is far ahead of the recognition given it in the platform. Nevertheless the thought, it seems to me, of the Convention as to this and other problems grew as the time passed and voices multiplied. The Convention was a moving picture of thought. The first speech-scenes seemed to be

somewhat apart from life. But as the heart of the Convention found freedom through its numerous voices the plot appeared—*making a world fit for free spirits*. So Christian thought passed from the problem of how the Occidental might do his *indispensable* part to a clearer conception of his relation to a *world* effort. There emerged a philosophy of international and interracial co-operation. The steps in the changing relationship of the Occident to the Orient are found in three prepositions, "To," "For," "With." Most existing treaties between Occidental and Oriental lands record what has been done *to* the Orient. This is especially true of China. These treaties cannot stand the fierce test of Christ's moral standards. Christianity has tried to ease the situation by doing much *for* the East. The effort was sincere. But the East is not satisfied to be the object of international charity, any more than it wants to be the victim of international exploitation. The East wants to *participate* in international friendship and effort. Orientals now want to work and share *with* the West. That is the next step and one this Convention tried to visualize. The Christian Church in the West is getting beyond the idea of "service" in the sense of a more extended form of charity, which has to a large extent been the controlling idea of foreign mission work. The awakened East wants neither Christian "conquest" nor "charity" but co-operation on basis of equality of the value of personality. For there is growing up a world-wide sense of common needs that can only be met through co-operation. The day is rapidly drawing to a close when the Occidental Christian may look on himself as the chosen leader in the evangelization of the world. The fact that five-sixths of the financial support of missionary work comes from Americans tends to depression rather than elation. For Christian leadership no longer goes with economic strength. Neither does it consist in ability to put things through. Only the co-operation of all peoples in the spirit of Christ will achieve the Christianization of the world. The help of every member of the family of nations is needed if the world is to understand Christ.

This naturally leads me to point out a weakness of this great Convention. No Convention is so good that it cannot be improved. I have heard this Convention spoken of as a sort of successor of the Edinburgh Conference of 1911. But it dropped seriously behind Edinburgh in one important regard. Of the leaders and speakers about fifty percent had seen service in other lands. But a distressingly small proportion of these leaders and speakers were Oriental Christians: *only two* were announced to speak at the Auditorium meetings. Why should that be? There were frequent references to the new situation in Oriental lands and among Oriental Christians. Oriental Christians are showing a natural and encouraging aspiration for self-direction. Why was not more effort made to secure their guidance? How long do Occidental



Christians propose to depend on second-hand interpretations of Oriental Christian aspirations? Perhaps a partial explanation is found in a rather strange plaint that came to my attention previous to the Convention. "These *young* Chinese Christians must not expect to come here (to America) and tell *us* how to run Christianity." Now that remark is legitimate when applied to Christianity in Western lands. But it is an anachronism when referring to Christian work in Oriental lands. In the small amount of time given to Oriental Christians to express their minds this Convention was quite behind the times. Somebody at the Home Base needs to *wake up!*

Another weakness of Western Christians showed through the fine work of the Convention. There is a lack of clarity in the Christian mind as to what is meant by moving forward into the "unoccupied" territories of human contacts. It was pointed out that Christians are strenuously talking elimination of war and the substitution of co-operative for economic competition and still living by the old philosophies of force and competition. They desire to get rid of war; but have not made up their minds why. Bishop Furse of St. Albans, England said, "We shall never get rid of war because we are afraid of it. Fear is the cause of war." Christians feel that war should go. Many of them strongly desire it to end for good. But the *will* to end it seems to be weak. Perhaps this is due to the lack of clarity in thought. How to work up the vital determination that will put war out of business is the next step. As long as Christians are uncertain about war it will remain.

In this Convention all civilizations and denominations suffered depreciation. One speaker did, it is true, speak of America as being a "pillar of civilization." And another used the militaristic phrase "Christian conquest of the world." But these were evidently slips of the tongue. There is a growing disillusion about all civilizations. They all need repairing. And with this general depreciation of all civilizations went an appreciation of the good in Oriental civilizations. This is a sign of real growth in grace. Christianity is rising above all civilizations. Denominational exclusionism is apparently doomed though some denominations will take some time to realize their fate. Christians everywhere are striving to centre loyalty on Christ. The denominations have offered the world a divided loyalty. Christians in all lands who have risen above race and nation are aiming to take the good in all civilizations and build it into a Christian order within which the King may dwell and reign. Mr. J. H. Oldham, a secretary of the International Missionary Council, pointed out that each part of the world is economically dependent on every other part. It is likewise true that every part of the Christian World Movement is dependent on every other part. Which is to be the dominating force? Economic interdependence or Christian co-operation? That is the modern world's challenge to the modern Christian?



## Morphia Import Certificates

W. H. G. ASPLAND

**N**ARCOTIC control will not stop smuggling, this can only be attained by securing that no surplus will remain after the medical and scientific needs of the world are supplied. The League of Nations have not failed to discover some of the loopholes which exist even in their clever control regulations, and not a little opposition was raised at Geneva against "blanket certificates" issued by countries to cover either large quantities of narcotic drugs, or quantities extending over fairly long periods. All anti-narcotic workers in a very short time unquestionably develop an imperceptibly growing bias against certain nations which, in spite of their stringent control printed regulations, nevertheless by devious methods allow enormous quantities of these drugs to get out of their country, with the result that instinctively the good faith of these countries is mentally impugned, and the wish to give full value to their verbal assurances slowly vanishes. The recent session of the Geneva Convention presented one of these items of lack of faith, which lead to an uproar and the temporary retirement of one country's representative. Nothing can be attained internationally without absolute and equal faith in the statements of all representatives, but when glaring facts, such as those evidenced by the smuggling traffic of narcotics, are stated, the verbal confidence is strained by the mental reservation. The League Committee and the U. S. Delegation have proposed an amendment both to Art. 12 and 13 of the Hague Convention. The 1912 Convention introduces most of its Articles with the agreeable and indefinite statement that "each contracting party shall use its best endeavours to restrict," etc. Twelve years of "best endeavours" have resulted in the present state which is in many ways worse than in 1912, and it was felt that something more definite ought to be propounded; hence the League System of Export and Import of narcotic drugs by certificate. This System has operated in about twenty countries during the last two years, and has revealed the loopholes already referred to, and it is difficult to see how any international act can be made sufficiently adequate to control narcotic drug disposal if no restriction can be placed on production. The uproar at the Convention already referred to, arose from the assertion of the right of search or investigation of cargo when certain ships known to be carrying opium called at intermediate ports. A permit to put on board a ton of opium does not in itself guarantee that only a ton is thus exported, and should that steamer call at the port of another nation, it seems only reasonable as a protection to that port that means should be available to ascertain whether or not that amount has been exceeded. Neither is the Certificate a proof that either opium or

narcotic drugs reach the country issuing the permit. Upon the steamer of a certain country, 500 pounds of morphia was found and seized by the Customs in Shanghai in 1923. The defence was that the morphia was not intended for Shanghai, but for a port further on. Similarly the classic instance of Macao, exporting in 1919, 10,000 pounds of opium to Java. The usual custom's clearance was given from Hongkong, and the steamer left port, but when three days later she was obliged to return to Hongkong owing to engine trouble, not a pound of opium was found on board. In the terms of the Export and Import Certificate System, if a merchant in country A secures from his Government the authority to import morphia or cocaine from country B and the quantity desired is out of all proportion to the medical needs of country A, may not country B exercise its discretion to supply all or part? One would think so, and yet such a discretion would express doubt in the good faith of the importing country. The proposed amendments suggest that countries not wishing to be bothered with the frequent certificate issue to legitimate drug sellers, have issued import certificates covering a period of time, or for a quantity in bulk sufficient to meet trade demands for a given period. This has evidently led to irregularities, and precluded all possibility of tracing disposal. The excessive profits on all narcotic drugs have a tendency to warp all conscientious principles and undoubtedly "blanket certificates" have greatly defeated the purposes of the Certificate System.

Now it is proposed—but not yet finalised by the League Assembly—that each importation must be by separate certificate, but that the total quantity for which the licence is given may be split into one or more consignments to be delivered within a specified time stated in the licence. This one imagines will meet with much discussion at the Convention and perhaps much opposition, for it will involve much labour and perhaps require a separate department of state to issue and control individual importations. One way out of the difficulty would be for each country to appoint a limited number of wholesale houses to become the distributors to the retail druggists, doctors and institutions, but here again the delimitation would certainly provoke local hostility. Local commercial jealousy is hardly less in degree than the same national element, and discrimination would be politically unsound. The League knows within a few ounces the legitimate medical requirement of almost every country in the world, but who shall decide the amount of trade in narcotics permitted to a country beyond her own needs? For instance Great Britain requires for her own use only a trifle of what she manufactures, and the same applies more to Japan and Germany. Which non-manufacturing countries shall buy from which producing countries? and without a central Board (which is not suggested at the League) who can tell when a country is purchasing from more than one manufacturing country? The difficulties of control

in such a subtle and wealth producing trade being so great, why not cut the gordian knot at once and make the manufacture and disposal of narcotic drugs, a Government department. *Let the Government monopolize it.* It has been shown for years that this trade is too lucrative to be left in the hands of commercial dealers, except under impossible safeguards, so why not be bold and nationalize it? When reduced to legitimate limits the sale of narcotics will be so small that very little opposition to a Government monopoly ought to exist, and a hundred of the present problems would be immediately solved, and smuggling and illicit traffic be eliminated.

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## Field Administration in Missions

ADAM FENNER GROESBECK

[The following article, a thesis submitted at Rochester Theological Seminary for the degree of Bachelor of Divinity in April 1924, has been edited to make it available for use in THE RECORDER. The thesis is rather long to be used as an article but it contains so much of real value that the Editorial Board felt that they must use it.—Ed.].

**M**R. Groesbeck writes largely from the personal point of view and draws largely upon his experience of almost three decades in the field of the South China Mission of the Northern Baptist Board. He treats the matter historically and goes into considerable detail and shows how in his own Mission the work has passed through the several stages of administrative development, and shows clearly that the control must speedily pass into the hands of the Chinese. He feels keenly the great importance of the problem. "The urgency of the problem for our Boards and their mission lies neither in the success nor in the failure of the work as now carried on, but it lies rather in our failure so to administer the work that we are doing that the task and responsibility for administering it will one day be shifted to the shoulders of the Chinese."

"This, then, is the problem of incomparable urgency. In the securing and training of Chinese leaders for the Chinese churches missions vary merely in the degree of success attained. When, however, we come to the enlistment of leaders and to the acceptance by them of actual leadership we are all much alike in a common failure."

"Chinese participation in the administration of the work for their own people and ultimately its complete assumption, constitutes the real problem of mission administration."

Chapter I of the thesis deals with the "Individualistic Stage in the Field of Administration" and is entirely historical. In Chapter II he takes up "The Stage of Field Organization" which dates practically from the year of the Boxer uprising.

"The Board seems to have accomplished the reversing of its time-honored policy of the entire independence of the missionary without a hitch, but the missionaries on their part were by no means so ready to surrender individual independence. No one who has not gone through these stormy times can ever understand how missionaries fought among themselves for organization and at the same time fought the Board against organization that could function administratively."

"Previous to 1900 our missionaries had formed a rather loose organization for purposes of fellowship and general discussion of timely topics, but the real movement toward administrative organization began with the visit of Dr. T. F. Barbour in 1901."

Missionaries are all familiar with such circumstances as the following:

"Looking back over the years it seems strange that the simple scheme of Dr. Barbour should have evoked such epithets as "Jesuitism" and should have been charged with interfering with the guidance of the Holy spirit. But such was the case. His first purpose was to unify the mission and avoid friction among the members. He also wanted to secure the symmetrical development of the whole mission, for under the old method, the doctor with a pull got all the medical funds although he might not be doing more than his share of the work, and the evangelistic man with the pen of a ready writer could turn an undue share of funds his way. The next year, with the changes wrought by furloughs, the whole rating might be changed or reversed. Such a method was haphazard, weak in continuity, ineffective in method and awry in result."

"The visit of Dr. Barbour had in mind not only the development of mission organizations but also the installing over these of a Field Secretary who could represent the Board on the field. It was an effort to bring the administration of the Board to the field in the person of a representative of their own choosing. The same scheme to-day might even be welcomed by the missions, but the spirit with which it was received then was anything but cordial."

"Dr. J. H. Franklin became Foreign Secretary of the Society in 1912. Shortly afterwards the Board promulgated its new policy of intensive development of the various mission fields. This policy was an epoch-making one for South China, and probably for all missions under the jurisdiction of the Baptist Board."

Mr. Groesbeck then takes several pages reviewing the recent history of the mission under Dr. Franklin's administration.

In Chapter III he takes up the "Future Development of the Mission Administration."

"As an organization for administering the work of the whole field the plan now in operation still contains a most serious weakness, for it makes



no provision for the Chinese to take their part in directing the work of the whole body in accomplishing a common task. Young men from colleges and seminaries in China and from institutions in America where they have taken post-graduate work are absolutely without voice in the direction of the mission, of which they are, or should be, a part aside from the individual tasks to which they have been assigned. Whole-hearted support of the work by the Chinese under these circumstances is an utter impossibility and so need not be expected." "With ever-increasing insistence the hour demands not *training for leadership* alone, but *training in leadership*." "Methods for getting leaders at the real task of leading do not loom large in mission thinking and in too many cases this subject actually does not enter largely into policies and working plans."

"The Christian leader must regard the church as a foreign institution so long as he remains only a hireling and all authority rests still with the foreigner."

"A few extracts from the address of Dr. C. Y. Chen at the National Christian Conference in 1922 will prove illuminating:—

'Speaking frankly we Chinese Christians are not satisfied with the situation in the church as it is to-day . . . What is needed to-day is not so much a statement or a re-statement of the ideal just mentioned, but rather the realizing of that ideal. For many years missionaries have been committed to the position that it is right that the Christian Church should become naturalized in every country in which it is found. The difficulty is that while there has been agreement in theory too little has actually been done to put it into operation. That is the real trouble. We do not want to build a church that is foreign but we must admit that there is still little or no sign that the Christian Church in China is becoming Chinese. For years we have freely admitted that it is the development of the church and not the mission that should be the central object of missionary endeavor; but as yet there is little evidence that the goal has been reached. What is needed, therefore, we repeat, is not so much to re-state the ideal but frankly to state the question as to how that ideal can be realized in actual practice.'

"The statement of the first sentence was justified by both the testimony and the spirit of the Chinese. They are not satisfied with present conditions. The second sentence makes clear the thing that lies at the root of the dissatisfaction, foreign control of the church, which from the Chinese point of view makes it a foreign institution."

"The appeal for an indigenous church does not mean merely a church of Chinese. There are hundreds of these in existence to-day. It is not for churches with Chinese pastors. These exist in abundance. The appeal is for a church or an association of churches *under the administrative control of the Chinese*, so that the institution in its development shall not be required to conform to some polity or creed of a foreign organization. In other words, it is for a church independent of foreign control and foreign creeds. As a delegate in a denomina-

tional conference held at the same time said: 'We Chinese want Christ and will make our own interpretation of Him and His teachings.' "

"When the missionary talks about an indigenous church which he urges the Chinese to establish, he is talking of something else entirely, or of the same thing so conditioned that it can never come into being. The foreigner is thinking of an indigenous church built after the pattern shown him in his own creed and polity and not the 'Chinese interpretation of Christ and His teachings.' The missionary is thinking of a Church financed entirely by Chinese money and independent in this regard from the Mission. The Chinese, on the other hand, is thinking of being let in on the job, not as an employee, but as partner and in fellowship with the missionary, building up a church that is indigenous, although for a time it may not be entirely self-supporting.

"The Chinese leader may be rightly conceived as saying in his own heart, 'If I am to be denied any help in founding an indigenous church, why should I ask permission of any foreigner to do it?' Speaking broadly and yet truly, the appeal for an indigenous church is an appeal for assistance, financial and spiritual, in securing that very end. If it does not mean this, it means nothing that is of reasonable interpretation. The manner of offering independence to the Chinese confirms their belief that we are hardly willing to grant it. The proof of our willingness to grant it would be willingness to help them to it. This fact was brought out in the discussions from the floor in the National Christian Conference. The demand is not for immediate and absolute independence, but rather is it for participation in a movement to build up and ultimately assure a church that is Chinese, indigenous, self-directing, and self-supporting. Our failure to take the Chinese in on the task means that we shall fail in creating a Chinese church although we be never so successful in building up a church of Chinese. At the same time our failure will be interpreted by the Chinese leaders as evidence of a desire for the perpetuation of our own faith and order rather than for an indigenous church of Christ with Chinese interpretation of his teachings. The thing for which we pour out our treasure will be proven thereby the thing we want, and proven so beyond a peradventure."

"Efforts of individual missions to solve the problem of Chinese administration have usually followed either the plan of organizing the whole field under the Chinese, the missionaries themselves only retaining advisory powers, or the plan of giving over to Chinese administrators a limited area within the whole as a sort of experiment station.

"Let us first examine the limited area plan. It has value merely as an experiment. If it succeeds it points the way for future efforts. If it fails, no great disaster is experienced. On the other hand, it is only an experiment at most, and if it fails, the failure falls on the Chinese,

those least able to bear it, with all that failure means to the very ones we are seeking to inspire for leadership."

"The attempt to build up a strictly Chinese organization is also open to unfavorable criticism. The task to establish Christ's Kingdom is a single task, and to build up alongside a missionary organization another organization of the Chinese, is an unwarranted duplication which can hardly be justified in these days of efficiency. It not only duplicates organizations but it divides the Christian forces into Chinese and foreign and does not put the whole available force with its combined wisdom and strength on the whole task."

This suggests that the general policy to be pursued is one of co-operation with and support of native Christian organizations. There must be hearty co-operation and true Christian fellowship at a common task.

"The plan must be *without race discrimination*. If the man does the work of a missionary he should have the standing of one. We can hardly ask a Chinese to assume responsibility and then deny him both rank and authority. That he is a Chinese and ministering to the Chinese is not valid against equal treatment. Nor does the fact that he may be drawing his salary from a Chinese church or from the mission and not from the Board, offer ground for discrimination. Are there not other evidences of race prejudice? When a callow youth from America goes to China and within a year or two is placed in authority over a Chinese of forty years' experience what shall we say? The Chinese has no recourse and must be resigned in the Mission or resign from the Mission. Does knowledge of running a church in America, knowledge gained either by experience or by study in a seminary course, qualify the young man to lord it over the Chinese who by long years of service has proven that he knows how to set up the Kingdom of Heaven in the midst of his own people? We are dealing here, not with hypothetical cases, but with historical blunders. Many a Chinese, superior to the foreigner in everything but scholastic training, receives treatment from our hands inexplicable except on the basis of an assumption of inferiority. Cases are not unknown where the Chinese of superior education is placed under the foreigner of inferior attainments without recognition of equality in any respect. These cases are naturally few, for the self-respecting Chinese refuse to submit to the humiliation, and so the mission must bear the judgment of its own folly, a not uncommon tragedy."

"Given equal rank, authority, and privilege for equal worth and service, the Chinese leader would accept equal responsibility and ill-advised and untimely 'independent movements' would never come to birth. 'Where the Spirit of the Lord is, there is liberty' without any declaration of independence.

"The ideal plan must allow for the free development of the Chinese Church or Churches according to the genius of the Chinese race. It should 'serve to acclimatize the Faith' as interpreted in church and denominational life. The weakness of most plans of administration and co-operation is right here. We want Christianity to take 'possession of the Chinese spirit and express itself in Chinese fashion,' but in our 'eagerness to produce the Christian spirit' as we have seen it in our own churches, we 'fail to emphasize the characteristically Chinese expression of the Christian spirit,' permitting the Church to develop naturally. Foreign missionaries are aggressive and masterful, building according to the pattern seen in their homeland mount, with *too little sympathy with any suggested modifications*. This tendency to impress himself upon the growing and plastic Church can be offset only by means of an organization where his Chinese colleagues meet with him on a common basis, and where their influence has opportunity to express itself."

Mr. Groesbeck then gives a detailed plan for a reorganization of the relations of church and mission, and continues:

"There is one aspect of the question of Field Administration which has not been discussed, and which yet has a most vital bearing on the success of any such movement. If we are to have Chinese leaders of real worth, standing, and authority, men who will give themselves without regard to the service of the Kingdom, they must have adequate salaries, salaries in keeping with the dignity of the offices which they hold. Salaries of our helpers in the past have been so inadequate that the men were open to the temptation to engage in side lines of one sort or another. The ministry of these men has been greatly weakened and sometimes ruined by the evil influence of their business engagements. When salaries are barely enough to cover actual living expenses the temptation to develop discrediting side lines is very strong, for every parent wants to lay aside a bit for the children's education and start in life. This is a fact in Chinese life that must be reckoned with, a fact that is by no means discreditable to the Chinese parent. The unwillingness of men to be ordained to the ministry that means full consecration and devotion to Christ's service, arises very largely from the fact that the calling does not afford a livelihood, without using methods our best men regard as beneath the dignity of the office. At present ordination and induction into office is no guarantee of either a livelihood or a lasting tenure of office. Note how many of the already ordained have found it impossible from one reason or another to remain in office! This state of affairs is likely to continue so long as the calling and support of these men is entirely dependent upon the caprice or passion of individual churches. We must ordain better men and see to it that they have honor, authority, and salary sufficient for moderate needs. Until we do magnify the



office we shall not see our best men coming forward and taking the vows of ordination.

"The Chinese will give better support to better men if they have better backing, and so the financial problem will in part solve itself. On the other hand, these leaders will be taking the place of missionaries and thereby saving to the Board's funds the sums now used for their support, and from these funds so saved the salaries of Chinese leaders as far as may be found necessary, should be met."

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"Heretofore the Board has taken too little cognizance of the Chinese Church as such; and yet, in the final analysis, the Board and the missionaries must depend on the Chinese for the carrying out of their policies. The Board originally dealt with the individual missionary alone. Later it dealt with the organized Mission as such, and now we are on the eve of an era of co-operation with the Chinese in an organization with which the Board will have to deal, but ultimately the Board will be called upon to deal directly with the Chinese in its denominational organization. Just as Missions and Chinese churches come together as outlined in the foregoing discussion, so let the Board come together with all our Missions and Churches as represented in the Baptist Council of China. The Board needs to understand the Chinese, and perhaps of more importance still, the Chinese need to understand the Board, and alike they need to learn to work together, the goal toward which true field administration moves.

"With no fear of contradiction from the South China Mission, it may be affirmed that the great advances in Mission Field Administration in the past are the outgrowth of the visits of the Foreign Secretaries of the Board. It may be this fact that has evoked the suggestion that the Foreign Secretary spend a part of every year, or one of every three years on the mission field. An extension of the system of appropriations in gross to cover all the personal matters of salary and travel of missionaries would likely require his presence in order to get the scheme under way. In any case, the time has arrived when *the Board* must renew its efforts for closer relations with the fields and especially now as Chinese leaders are coming forward in administrative capacity."

## In Remembrance

### Dr. James Boyd Neal

**I**N our last month's issue we announced the death of Dr. Neal (as cabled from America.) So far reaching was Dr. Neal's work and so winning his personality, that we felt a tribute to his memory ought to appear in the pages of the CHINESE RECORDER. For the following details we are indebted to the "Cheeloo Weekly Bulletin" (issued from the Shantung Christian University).

"Dr. Neal was born in Pennsylvania in 1855 and graduated at Yale University in 1877. Following this he took a two-year course at Sheffield Scientific School preparatory to the study of medicine. He entered the School of Medicine of the University of Pennsylvania and graduated therefrom in 1883, coming to China in the same year. He married Miss Elizabeth B. Simonton and all recollections of Dr. Neal are closely bound up for us with those of his beloved wife, of whom it is impossible to think apart from him.

"The Neals lived first at Tengchow in the home of Dr. Calvin Mateer, and the influence of that noted Chinese scholar was shown in the ardour with which they pursued the study of the language. Dr. Neal's proficiency in it may be judged by the translation of medical books which he carried on during his years in China. In connection with the hospital and dispensary work in which he was engaged in Tengchow, he began the teaching of classes of students in medicine. In 1890 he was transferred to Tsinan where medical work had begun by Dr. Stephen A. Hunter. Dr. Neal conducted the so-called 'peripatetic' medical school in co-operation with Dr. Johnson of Ichowfu and with physicians of the English Baptist Mission at Tsingchowfu and Choup'ing. This was the beginning of union medical education in Shantung and afterwards grew into the present medical school. Dr. Neal was permitted to see the fulfilment of his hopes and labours of so many years in the establishment of this institution in 1909. This school was one of the units which was later built into the Shantung Christian University and Dr. Neal was its Dean for many years after this amalgamation.

"It is needless to say that Dr. Neal's ability and fine qualities early attracted attention outside the bounds of his own province and in 1903 he was elected President of the China Medical Missionary Association, a position which he served for three years, and was thereafter always influential in its councils.

"In 1915 the Medical School at Tsinan was asked by the China Medical Board to take over several of the classes of the Peking Union Medical College and to carry them on to graduation, and in 1916 steps

were taken, under the advice of the Council on Education of the C.M.M.A. to amalgamate the Medical Department of Nanking University with the school at Tsinan. In 1917 the Medical School at Hankow also joined this union. All these changes centered round Dr. Neal as the capable administrator whom all trusted to carry them through to successful service. In 1919 he was elected President of the University and served as such until January 1921 when a sudden illness laid him permanently aside from all active work. He returned to America in 1922 and until his death he lived in Philadelphia."

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## Our Book Table

**THEOLOGICAL EDUCATION IN AMERICA.** By ROBERT L. KELLY, LL.D., *George H. Doran Company, New York.* G. \$5.00.

This book was published with the help of the Institute of Social and Religious Research, New York. It is "an evaluation of the education of Protestant Ministers in the United States and Canada, based upon a critical study of 161 theological seminaries." It is the result of scientific methods applied to institutions for training preachers. The New York Times some months since said editorially that it is "shocking in its findings." As a matter of fact it reveals that while these Western Theological Institutions are ahead of such institutions in China yet they suffer from the same difficulties. Perhaps in one regard theological seminaries in China are ahead of those dealt with in this volume. As a group these American seminaries are not contributing much to church unity. In China, however, practical unity has gone farther in connection with theological institutions than elsewhere. This volume will aid theological workers in China to understand their problems better. Comparing the situations in China, and, as disclosed in this study, Protestants in China make a better showing proportionately speaking than in America as regards the numerical strength of ministerial candidates. The Year Book of the Federal Council says that for every 2,600 Protestants in 1923 one was preparing for the ministry. In China it was about one in 625. In the Protestant "community" in the U.S. about one in 3,333 was studying to enter the ministry: in China it was about one in 1,875. It would also appear that while in the U.S. one Protestant in every 153 was a preacher, in China there was one "evangelistic worker" to every 56 members of the Christian constituency. But looked at another way we find that in the U.S. the supply of Protestant ministers was about one in 513 of the total population: in China it was about one "evangelistic worker" to something like 34,000 people. But still our showing is encouraging when viewed in the light of achievements and interests among Protestants in this "Christian" land.

F. R.

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**RELIGIOUS EXPERIENCE. THE BAIRD LECTURE FOR 1924.** By R. H. FISHER, D.D. *Minister of St. Cuthbert's Parish, Edinburgh. Hodder and Stoughton.* 10/6.

This volume abundantly justifies the choice of Dr. Fisher, one of the stalwarts of the Scottish Pulpit, as the Baird Lecturer for 1924. In handling

his important subject, he confines himself strictly to Christian experience, hardly glancing at that of other religions, and he treats it practically rather than philosophically. Indeed he shows quite a jaunty contempt for the so-called New Psychology, especially for its newness, and is deeply sceptical of the value of the questionnaire method of investigation, to which Starbuck and others have resorted. He gets his facts from human life as he knows it within, as he sees it around him, as he finds it in the great biographies; and he shows a fine instinct for reality and vitality. The atmosphere and outlook of the book being, naturally, those of the Church of Scotland, with its comprehensive rather than stringent terms of communion, what we get is not a narrow and restricted picture, but a broad common-sense view of religious experience.

While every page of the book is interesting, we have been specially attracted by Chapter III,—The Approach to Religion, in which there is a long and illuminating discussion of mysticism, and Chapter IV,—The Crises of the Soul, in which are many excellent things on the Fall, Forgiveness, Conversion, Regeneration.

The discussion in some chapters would have been equally appropriate to a treatise on Christian Ethics, which, however, was inevitable, for the development of Christian character is a matter of culture as well as of faith. We must work out our own salvation, while trusting in God to work in us both to will and to do.

T. W. L.

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INTELLIGENCE TESTING. METHODS AND RESULTS. By R. PINTNER Ph.D. 7/6 net. University of London Press.

Part One is a history of Intelligence Tests with a discussion of the criteria of tests in general. An instance of Intelligence Tests occurred in 1534 when Sir Arthur Fitzherbert defined an idiot as "a person who cannot number twenty pence, nor tell who was his father or mother, nor how old he is." There is a chapter on the work of Binet showing how he attempted to find an index of intelligence by head measurement and by the two-fold threshold on the skin. In Part Two the author shows the development of Binet's ideas and describes the most important Intelligence Scales. The writer of this review doubts the validity of some of the tests. For a child of six: "What's the thing to do if you are going somewhere and miss your car?" Surely the answer would depend on the child's environment and would therefore not be a fair test of intelligence. The Foreword to the book refers to the "uncritical attitude towards tests amongst Americans and shows that this has tended to blind Englishmen to the possibilities of Intelligence Tests. It is hoped this book may help remove such prejudice." Part three is concerned with results. The concept of feeble mindedness has been enlarged and its incidence amongst the population ascertained. Segregation has been tried for the feeble-minded but separate schools for the superior would be advisable to give intelligence a proper opportunity of development.

H. B.

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THESE EVENTFUL YEARS. FRANKLIN H. HOOPER, EDITOR. 2 vols., *The Encyclopaedia Britannica Co., London and New York.* G. \$11.50 per set.

We have been living, 1900-1924, in the years of a wonderful, amazing, terrific generation. In these two great books we have the story and criticism



of these years told by the greatest living men. Only such an organization as the Encyclopaedia Britannica Company could have secured the help of such experts.

The History of our own Times is told in four brilliant chapters by J. L. Garvin, Editor of the "London Observer" and there follow eighty chapters by such men as General Ludendorff, General Mangin, Bertrand Russell, H. G. Wells, Chas. M. Schwab, Shailer Mathews, Madam Curie. The story of the Battle of Jutland is told by both Admiral Jellicoe and Admiral Scheer. The closing chapter is by Col. E. M. House on "Anglo-American Relations and the Peace of the World."

It is almost impossible to review such a work in detail. One can only say in such space as one has that it is a brilliant achievement. One could well spend a summer holiday upon it.

Very special care was used in the selection of the illustrations—as much, it has been said, as upon the selection of the contributors. The result is 160 full-page plates and photographs.

J. M. Y.

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HEALTH EDUCATION: *A Program for Public Schools and Teacher Training Institutions. Report of the Joint Committee on Health Problems in Education of the National Education Association and the American Medical Association with the co-operation of the Technical Committee of Twenty-seven. Prepared under the direction of THOMAS D. WOOD, M.D., Chairman, 525 West 120th Street, New York City, 1924.*

This report of a Joint Committee on Health Problems in Education has been compiled for the guidance and instruction of school teachers who take a practical interest in the physical welfare of their scholars. It has chapters on all that relates to the care of the young, with bibliography and references. As an illustration of what can be achieved the following analysis of a report of one institution at the end of a semester is given: "10 children ate breakfast who had never eaten it before; 19 got more sleep; 12 ate more leafy vegetables; 8 children who never did so before, now wash their hands before meals; 28 ate more fruit; 61 brushed their teeth more regularly; 32 stopped using coffee; 46 drank more milk; 8 tried to keep pencils out of their mouths, although many confessed they did not succeed very well; one drank more water." Commendable progress. Alas that in China leafy vegetables, fruit, milk, and water, must all be regarded with suspicion!

Teachers in mission schools who desire to co-operate with physicians in educating Chinese children in matters of personal hygiene and public health will find much useful information in the Report.

E. M. M.

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"FIVE PRESENT DAY CONTROVERSIES." CHARLES E. JEFFERSON *Fleming H. Revell Co., New York City. \$1.50 gold.*

In what sense is the Bible inspired? Is evolution anti-Christian? What about the Virgin Birth? What is the use of creeds? Does the menace of Catholicism justify the existence of the Klu Klux Klan? These five controversial questions, in the order named, are dealt with in the five sermons which are to be found in this book.

The reviewer was stimulated in his thinking by the treatment of the first two problems, and irritated by the rather feeble handling of the others. The author of the book is a great preacher, a fact which is not always

apparent to the reader of the series of sermons under consideration. In the chapters on the Virgin Birth, and on the value of creeds, there are at least ten statements which no intelligent speaker would make if he surmised that there were any members of an "anti-bunk society" sitting in the audience, or in an open forum discussion in which the audience has the privilege of questioning and refutation.

H. L. K.

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THE LONE SWAN—THE AUTOBIOGRAPHY OF THE GREAT SCHOLAR AND MONK, THE REVEREND MANDJU. *The Commercial Press, Ltd., Shanghai. \$2.00 Mex.*

Westerners, resident in China, read too little of Chinese literature. Too little of it has been made available. The translator of "The Lone Swan" has done a real service in presenting this readable volume of romance mixed with poetry and religion. The story is at times fascinating and leaves the reader disappointed that it ends without ending. It is full of material for the short story writer.

The approach to Buddhism makes the book valuable for anyone interested in religion. There is no pretense; one feels the sincerity of the young monk and of the frank reference to his less spiritually inclined associates. The translator too has succeeded in his "effort to preserve the lyrical tone of the narrative," and has rendered well many of the poetical phrases. The reader is surprised therefore to find such a clause as "my purse was financially embarrassed to the point of shame," and wonders whether the phrasing on the wall-inscribed verses were as "refined and satirical" as the rendition makes them—"Five hundred dollars bright in Mex. will buy," etc.

C. L.

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STUDIES IN CHINESE DIPLOMATIC HISTORY. By CHING-LIN HSIA, Ph.D. *Commercial Press Ltd. 1924. 226 pages.*

As stated in the preface this book is a series of "studies" of some of the salient factors in the relations of China with foreign powers, particularly Great Britain. They were carried on while the author was a student in Edinburgh where he had access to standard works on diplomatic questions and state papers from which he quotes freely. The discussions cover such matters as extraterritoriality, concessions, leased territories, tariff autonomy, and trace briefly the history of each step of foreign aggression. The baneful effects of spheres of influence are brought out but no resentment is expressed toward unequal treaties. The author confines himself to the presentation of historical facts in the light of international law. The long array of positions held by the author, listed on the title page, is not impressive. It is the calm presentation of facts that holds the attention of the reader.

K. V. E.

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"THE EVOLUTION OF MAN" containing three illustrated essays by G. ELLIOT SMITH, published in 1924 by Oxford University Press.

The purpose of the book is to give a "consistent and coherent account of the essential factors in the Evolution of Man." The author raises no question with theologians. He does question the views of many scientists. The book admirably sums up the evidence at hand. Several charts present in pictorial form the ideas of the author. The author interprets the meaning of the various skulls which have been discovered. He feels that these do

not represent the direct ancestors of man but are closely related to the main stock from which man came. The one big idea which the author develops is the importance of the development of the brain in the evolution of man. Even though rather technical, the book is worthy of being read by all those who seek a real understanding of both sides of the evolutionary theory.

C. M. D.

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THE BOOK OF GARDENS AND GARDENING: Edited by REGINALD T. TOWNSEND, Editor of "Country Life." Published by Doubleday, Page and Company, Garden City, New York. Price Net, G\$2.50.

This is a work of art as well as a handbook of practical advice and detailed instructions. It consists of twenty-two chapters or separate articles, by almost as many authors, who are specialists in their line. These articles cover a wide range, from general principles and definite suggestions for beginners up to more elaborate plans for those who have extensive gardens and ample funds for developing them.

To mention only a few of these varied chapters: "The A.B.C. of Gardening" is a good beginning. "Must Haves for the Flower Garden" mentions many favorites with suggestions as to how to secure a succession of blooms throughout the season. The chapter on Chrysanthemums gives detailed instructions which cannot but be helpful to one who is eager to succeed in raising these most attractive beauties of the autumn. The writer of the chapter "Does the Small Vegetable Garden Pay?" begins the discussion by the answer "Emphatically Yes," and proceeds to inspire the reader.

Lovers of nature the world over would appreciate this book, and those who are fond of gardens will find it most fascinating.

W. H. L.

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"THERE THEY CRUCIFIED HIM." JOHN A. HUTTON, D.D. Hodder and Stoughton, London. 6/- net.

This is another book of gracious inspiration from a very well-known preacher and writer whose reputation is in all the churches. As was to be expected, it reveals the author's keen sensitiveness to the things that are unseen, and likewise his wonderful ability to make others feel the subtle spiritual influences and experiences which have so obviously entered into his own inner life.

The volume consists of twenty-three Communion addresses, and singularly happy must the congregation be which had the high privilege of hearing them. Dr. Hutton's present approach to the Holy Sacrament is quite his own. It may even be unique. So far as we have observed, there is no direct reference to the Bread and Wine in any of these thoughtful sermons,—no illustrative treatment of the "Elements"; but there is a deep and reverential analysis of the acts and words of Jesus, while the character of many of those associated with Him, and more especially of those who were immediately responsible for the final tragedy on the Cross, is skilfully laid bare. Readers of this fine book will, we are sure, find it full of inspiration and spiritual profit.

J. W. W.

THE NEW PSYCHOLOGY AND THE PREACHER. By H. CRICHTON MILLER. *Thomas Selzer, N. Y. G\$2.00. Jarrolds, 10 & 11 Warwick Lane, London, 6/-*

This new book by the author of "The New Psychology and the Teacher" is a welcome addition to the growing library on Psychology and Religion. The point of view is indicated in the very first sentence. "The new psychology differs from the old academic psychology in one fundamental point: it takes into consideration the unconscious motive as a dynamic factor." And in this one on page 9, "In all human affairs we have to consider these two contributing factors—the eternal one of sincerity, and the psychological one of repression."

He has many interesting chapters: The Unconscious Motive and Its Place in Life; The Evolution of Religion and the Religion of Evolution; Dogma, Credulity and Heresy; Prayer and Natural Law, etc. A sane conservative study; instructive and thought-provoking.

J. M. Y.

THE GREAT LITTLE INSECT. By EVELYN CHEESMAN, *Curator of Insects to the Zoological Society of London. Price 6/- net.*

This is one more contribution to our growing literature on Natural History and insects in particular. The style is not obstructed by technical terms but is smooth, running and popular. The chapters on the insects' use of thread, on the butterflies' wings, on insects' social life, and on their mental equipment are especially illuminating. One wishes foot-notes had been added giving the scientific names of the species described to facilitate further investigation and reference, and also that the book had been illustrated since most people need their imaginations helped in picturing these little co-inhabitants of our world.

A. W. M.

RAGLAND, PIONEER. By AMY WILSON CARMICHAEL. *S.P.C.K. Madras. 2/-*

An inspiring little book by a well-known writer who tells with true sympathy the story of Thomas G. Ragland, B.D., a pioneer missionary in South India who rested from his labours in 1858. It is stated that he was the first Englishman to camp among the people of India as a missionary of Christ. This life story reminds us of Henry Martyn—burning out for God—and there is ground for the author's remark that "Ragland of India and Hudson Taylor of China, were blood-brothers, spiritual pioneers." One of the gems specially worth remembering from this devoted missionary is "Of all qualifications for mission work, and every other, charity is the most excellent."

I. M.

TWO PIONEERS. THOMAS AND MARK BOTHAM. By Mrs. MARK BOTHAM. *C.I.M. 2/-*

An intimate and inspiring account of two brave pioneers. The father, Thomas Botham, was one of those who "endured hardness" as he helped to beat the track for others to follow. He is still lovingly remembered by some whose recollections go back about thirty years. Mark Botham, his son, born and bred in the missionary atmosphere, in the few years of his active service was faithful to his Lord and did honour to his devoted parents.

The Moslems of China have, alas! too few missionary friends; Botham felt specially drawn to work amongst them and had won his way among many



groups. He had gathered much valuable information and made many promising contacts, and he was an inspirer of others in this particularly difficult work. His passing away at 31 years of age, at what seemed but the threshold of his lifework, was a sad blow. The story of his life and work will stir up others, and we are grateful to his widow for this little book which is commended to the notice of all who like to read of faithful service unostentatiously rendered by men who would not have claimed to be other than "average" missionaries, who did their "bit" in loyalty to the Master and with love to the Chinese.

I. M.

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EDUCATION MOVES AHEAD. By EUGENE RANDOLPH SMITH. *Atlantic Monthly Press.* G. \$2.00.

This book is full of interest for all parents and will be especially suggestive to those in China who teach their own children. It is a popular book and not one for education of experts. Its subtitle is: "A Survey of Progressive Methods." The make up of the book and the illustrations are excellent.

J. M. Y.

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#### BRIEF MENTION.

"WHO SEED IMMORTAL BEARS."—The Annual Report of the Religious Tract Society for China and the forty-ninth Annual Report issued since the first Religious Tract Society in China was founded at Hankow in 1876. This is a most encouraging record of good work done and an inspiration to all who are working for the spread of Christian Literature in China. We congratulate Mr. Clayton on the effectiveness of his report and appeal.

ENGLISH MADE EASY. *Longmans, Green & Co. Price, First Book 6d, Second Book 9d, Third Book 10d.*

A LEGEND OF MONTROSE. By SIR WALTER SCOTT. *With Introduction by ANDREW LANG. Macmillan & Co., Ltd. Price 3/6.*

THE DREAM COACH. By ANNE AND DILLWYN PARRISH. *Illustrated, Macmillan, New York. G\$2.25.*

A delightful book for children aged 8 to 10 or 12. The illustrations by the authors are as fascinating as the stories of how a princess, a little Chinese emperor, a French boy and a Norwegian boy took trips in this great Dream Coach.

GRENFELL: KNIGHT ERRANT OF THE NORTH. By FULLERTON WALDO, *George W. Jacobs & Co., Philadelphia, Pa.*

A truly fascinating book of adventure, about one of the greatest men of our time. It is written primarily for boys and girls, but it will interest grown-ups as well.

LOOKING TOWARDS A CHRISTIAN CHINA. A DISCUSSION COURSE. By MILTON STAUFFER. *Missionary Education Movement of the United States and Canada.*

The contents discuss the Chinese National Problems, the Industrial Expansion and the Western Business Man, the Intellectual Awakening and its Religious Significance, the Chinese Church, the Missionary and Indigenous Christianity. This compact pamphlet of 128 pages is admirably adapted to meet the needs of the men and young people of the home churches.

VOLUME I. RELIGIOUS READER FOR PRIMARY SCHOOLS *together with Teachers' Manual. Published by The North Fukien R.T.S. Reader 6 cents. Teachers' Manual 12 cents.*

A valuable contribution to Religious Education.

We have received the TWENTIETH ANNIVERSARY VOLUME OF THE RED CROSS SOCIETY OF CHINA which contains much valuable information in both English and Chinese.

The following are publications of the Christian Literature Society, Shanghai:—

WAITING ON GOD. By ANDREW MURRAY. Translated by D. MACGILLIVRAY and LI YAH-TUNG. Price 10 cents.

THE JOY OF FINDING (A PARABLE OF THE PRODIGAL SON). By PRINCIPAL GARVIE. Translated by D. MACGILLIVRAY and LI YAH-TUNG. Price 8 cents.

LIFE'S STORY (A BOOK FOR GIRLS). By JEANNETTE WINTER HALL. Translated by CHU I-CHU. Price 6 cents.

A CHRISTIAN STUDY OF BUDDHISM. By WANG CHIH-HSIN. Price 20 cents.

CHILD LIFE IN A VILLAGE (LOUISA M. ALCOTT'S "JACK AND JILL"). Translated by SUNG TSING YUNG and MARTHA PYLE. 2 vols. 50 cents.

WOMEN OF THE OLD TESTAMENT. By MADGE G. MATEER. Price 30 cents.

EXEGETICAL GUIDE (GRAMMATICAL, HISTORICAL METHOD). By CHU PAO HWEI of Nanking Theological Seminary. Price 40 cents.

HELPS TO THE STUDY OF THE PROPHETS OF ISRAEL. By L. GORDON PHILLIPS. Translated by CHUANG SHUANG KEN. Price 25 cents.

WHEN THE STAR SHONE, a Christmas pageant. By LYMAN R. BAYARD. Translated and adapted by KWANG-FANG LEE and LAURA M. WHITE. Price 10 cents.

GROPING IN THE DARK, Humorous Stories in the Thousand Character Script by HSU NAI LU. Price 5 cents.

THE THREE FACTS OF SIN, THE THREE FACTS OF SALVATION. Selections from the Ideal Life by HENRY DRUMMOND. Translated by Dr. D. MCGILLIVRAY and Mr. LI YAH-TUNG. Price 5 cents.

WHY CHRIST MUST DEPART, GOING TO THE FATHER. Selections from the Ideal Life by HENRY DRUMMOND. Translated by Dr. D. MCGILLIVRAY and Mr. LI YAH-TUNG. Price 5 cents.

## Correspondence

### Boarding Home for Children.

To the Editor of

*The Chinese Recorder.*

DEAR SIR: I received the following statement about a home which is being opened by a lady, whom I know quite well, and a sister of hers in England for accommodating children whose parents reside abroad. It seems to me that there must be missionaries who would be glad to know of such facilities and I think in printing this you would probably be serving the interests of some of your readers.

"Briarswood,"

26 Hartwood Road,  
Southport.

Mrs. Field and Miss M. A. Field  
will be pleased to receive into their

home for special care and attention the children of Missionaries, Civil Servants, and others residing abroad.

They prefer to have children whose health makes home life and private lessons or day school preferable at least for a time to the regime of the boarding-school.

They would be glad to have them in the holidays as well if required.

Their house is detached, large and airy; the climate of Southport is mild and equable, and considered specially suitable for growing children.

They offer "old-fashioned" home comforts, good food, rest, and quiet, to meet the needs of children who are delicate, nervous, anæmic, or growing too fast.

Terms in advance, to be arranged.

Yours sincerely,

HENRY T. HODGKIN.

March 14, 1925.

**"Are Soothill's 4,000 Characters  
Common?"**

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—The letter from Mr. Dubs (December issue) is interesting and his point of view worthy of consideration. In selecting the most frequent characters one is inclined to ask, first of all—"Who's?" What is the individual reading—the Classics, history, literature, the newspaper? As my preface shows, I adopted what seemed to me the only unimpeachable way and went to the printers of books and newspapers to find the most frequently used characters in their font. A number of them are useless to me, though they may be common to others. At least they were more commonly used by printers than any others. Local influences can have affected at most but a few characters.

As to omitting Part II altogether—I can only surmise that Mr. Dubs is not from a kuan-hua speaking district. The double arrangement I still find very useful, finding the character more rapidly from Part II than from the Radical Index. Another adviser recommends the grouping of all the characters under Part II and the elimination of Part I—which would destroy the character of the book as a study.

In due course a revision will have to be made, for which I have accumulated considerable material. The stereotypes which have made possible the low price of the volume are somewhat worn. Some day the type will have to be reset—a costly process—which may affect the price of at least the first issue. In view of this and as the dictionary has had the honour of becoming public property I welcome Mr. Dubs' appreciative

letter. The days of a would-be democracy, including letters, are upon us. Even this little book has begun to perk itself, shake its 12,000 fists at me and shout "Autocrat" in a way suggestive of the guillotine. No doubt many students have developed their mental muscles by wrestling with this multitude of "printers' pi," and if any one can propose any improvement in controlling these refractory subjects I shall be happy to hear from him at any time.

Yours truly,

W. E. SOOTHILL.

Oxford, February 12th 1925.

**Romain Rolland's "Mahatma  
Gandhi."**

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—The reviews in the RECORDER are usually so fair and so stimulating that I cannot refrain from drawing your attention to one which seems to me to be lacking in fairness. I refer to the review of the translation of Romain Rolland's book on Gandhi signed J. D. This review seems to me to misrepresent the position of both the subject of the book and its author. In regard to the former an isolated sentence *without its context* is given as proof of his insincerity, an utterly unwarranted method of criticism. With regard to the author, J. D. virtually accuses him—an outstanding internationalist—of stirring up the fires of national prejudice! I have not read the book in Chinese, but if it is anything like a faithful translation, the review in question is quite unwarranted in my opinion.

Believe me,

Sincerely yours,

E. JOY HODGKIN.

4 Quinsan Gardens, 1st March, 1925.

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—My attention has been called to the correspondence on page 199 in the March RECORDER, referring to a review of the Chinese translation of Romain Rolland's "Mahatma Gandhi." The Reviewer ("J. D.") replies, "I was concerned only with the picture of the man as presented in the Chinese translation of Romain Rolland's book. Whether the translation is faithful or not I have no means of judging."

If this be so, why did J. D. pick out a single sentence for criticism and divorce it from the context which is very essential to a right interpretation of the statement quoted? The sentence which follows is this: "But this (freedom by violence) is an impossible supposition, for violence can never free India. Swaraj can only be attained by soul force. This is India's real weapon, the invincible weapon of love and truth." With this sentence included we can see what an altogether different meaning it gives to that which J. D. takes.

Anyone who has read the book and is not biased will surely agree with us in saying that the spirit of internationalism, universal love, non-violence and so forth, is just the thing needed to recommend to the youth of China, especially at this time of social and political upheaval, when men are easily led to anti-foreign feeling and to violence. Yet J. D. says the publication "will result in fostering anti-British and possibly anti-foreign feeling which is much to be regretted."

He says, "The book abounds with the most virulent aspersions on the acts and principles of the British Government. These are

the reckless utterances of Indian extremists, and if published in Great Britain the editor would find himself in the law courts, and would have great difficulty in justifying their publication." Yet the translation under criticism was made from the English translation by Catherine DeGroth, published in London by the Swarthmore Press, Ltd., and Unwin Bros., Ltd., copyrighted in the United States by the Century Company, and purchased in Shanghai at the Mission Book Company by Mr. Z. K. Zia who made the Chinese translation. The Reviewer has every opportunity necessary to determine whether or not the translation is faithful.

In closing we beg to say that we are not inclined to think unkindly of J. D. because of his reckless review (is it a review?); but we do want the interests of the department by which the book was translated and published, to be protected from an unjust attack which we do not deserve.

Sincerely yours,

R. Y. Lo.

Missions Building, Shanghai,  
March 6, 1925.

### **Kaifeng Kings and Queens.**

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—From my youth I have always had a liking for royalty. I was brought up in a constitutional country and early taught to say: "God save the King!" No wonder therefore that the heading: "Kaifeng Kings and Queens" of an article in the January issue of the "Recorder" drew my attention. "Here is something for me," I thought! But I was never more disappointed



in my life than when I found out that King Sylvia Model No. 415349, was a bull and Queen Kaifeng Mary a cow!

I turned the Magazine I was reading to see if it was possible that in some mysterious way I had got hold of a Dairy-farm magazine. No, it was the "Chinese Recorder," Journal of Christian Movement in China. Has it now come so far that we in this paper must read about how many pounds of milk a cow gives in 365 days, how old she is and that "a lovely bull calf" weighs 73 pounds two days after the birth?

I question whether this has anything to do with "Christian Movement in China" and I hope

that I voice the feeling of not a few, when I suggest that I think that these things, however interesting they may be to some, may be published in another paper and not in our Missionary Journal.

But what I most strongly object to is the following sentence in the same article: "I question whether Paul's missionary trips could have been more exciting than the cattle ever had."

Paul never undertook any "trips" and to compare his journeys with one of these cattle seems to me to be almost blasphemy.

AUGUST BERG.

Yuncheng, Shansi, February, 1925.

## The China Field

### Tract Society Jubilee.

The Jubilee of the Religious Tract Society for China will be celebrated next year; for the Central China R.T.S. was formed in 1876 and has continued its labours without intermission since, first independently and then in association with others. The completion of fifty years of service is being observed with a campaign for the increase of its capacity to serve through the raising of \$20,000 for land and machinery and working capital, and \$5,000 for the Publishing Fund. About one-half of this amount has already been secured.

### Community Church Dedicated.

An event of moment to all parts of China was the dedication on March 8th, of the first unit in the Shanghai Community Church. This edifice, designed to serve as Sunday School hall and Social Center has been so constructed as to provide a dignified house of worship for the

hundreds of English speaking people now resident in the western district and the French Concession. Its ministry will be widely extended not only through its appeal to visitors in Shanghai but further by the broadcasting of its regular Sunday services by radio to distant parts of China and to Japan.

### Lepers in Shantung.

It is estimated that there are at least 20,000 lepers in Shantung and that the number is probably on the increase. Dr. Henry Fowler and Mr. W. H. P. Anderson recently visited Tsinan to investigate a work that has been undertaken by two Shantung men vitally interested in the problem. Dr. Huang Chu San in connection with the Tsingtao Administration undertook the treatment of a number of street cases. With the assistance of Mr. Wang Yuan Teh they approached the University medical authorities and a Leper

Home was founded. With the assistance of the Leper Mission, the Provisional Government, the Independent Church and the University and a local campaign it is now planned to erect buildings for an up-to-date Leper Colony. The land has been provided by the Governor.

#### Self-Supporting Church Dedicated.

A new church building was dedicated at Yeungkong city, Kwangtung on February 24. It is in a central position and well fitted for a many-sided Christian service to the local community. In spite of heavy rain a large gathering of members took part in the ceremony. Dr. J. C. Thomson, who first organized the work there forty years ago was present. The church is a fitting memorial of the fruitful ministry given to Yeungkong for many years by his son—the late Rev. G. D. Thomson. On the following day a special memorial service was held when the members expressed their love and appreciation. The missionaries and Chinese leaders are to be congratulated on the securing of such a fine centre for their institutional work. The church is self-supporting.

#### Experiments in Producing Health.

The practical value of experiments carried on at Canton Christian College are beyond estimate. Dr. Frank Olt, Dr. W. W. Cadbury and the staff of the Lim Nam Agricultural College are making extensive investigations as to the significance of night soil as fertiliser in the spread of intestinal diseases. If it may so be treated as to prevent it from spreading hookworm, it may also be able to prevent other diseases and thus save a valuable fertiliser and

preserve health at the same time. A phase of the investigation relates to fish foods as many fish are raised in pools supplied with night soil. Fifty percent of persons living in the tropics are infected with hookworm resulting in a fearful loss of energy. A commission has been investigating this subject for two years in China. Up at Chungking, Dr. Sutton has been investigating the causes and methods of infection of what is popularly known as Ningpo poison. Many will be grateful to Dr. Sutton if he succeeds in telling the public how to escape this troublesome ailment.

#### Entrance Exams. at Ginling.

"The annual entrance tests for Ginling College are to be given on Friday, May 29th. As heretofore they will be given in different centers in China. Since the entering class cannot exceed 60 it is advisable to send in applications as soon as possible. Address all correspondence to the Registrar of Ginling College."

#### A Christian Fellowship Group,

composed of nearly one hundred missionaries and foreign Christian business people, has been organized at Chefoo, for Christian Fellowship, to understand each other's work, to discuss common problems, and to study tendencies and developments in the Christian program throughout the world. The officers are: President, J. W. Nipps, Y. M. C. A.; Vice-President, Dr. J. H. Judd, C.I.M.; Secretary-Treasurer, Rev. S. Lautenschlager, Presbyterian. There is an Executive Committee of these three officers with the addition of one representative from each of the other missions or churches; i.e., the Southern Baptists, the Y. W. C. A., the Salvation Army, the

Foreign Anglican Church and the Foreign Union Church. Three most interesting and helpful meetings have already been held. The group meets for supper and a social hour from seven to eight-thirty after which follows the program.

A recent subject for discussion was "What can we Foreign Christians in Chefoo do to better conditions during this coming summer?" The main issue centered around the problem of the control, limitation, or elimination of bars and brothels opened for the patronage of the American sailors.

A Committee was appointed to work through the International Committee of section one, the Consular Body, the Navy authorities and the Chinese officials and to exert the unite! weight of the Foreign Christian influence in behalf of the betterment of port conditions.

#### Reaching the Duchess.

Recently a group of Christian workers were received by the famous duchess at Chufu. She is the head of the family which carries the direct line of descent from Confucius. While very few people in the city have become Christians there is growing interest on the part of students in the government schools. The Kung family is friendly toward the pastor of the church just outside the city gate. Before her guests left she requested them to sing and then eagerly followed the printed words as they sang a gospel message. Since the visit the duchess has been presented with a handsome copy of the Bible in the Classical Delegates' Version.

#### Graduates Enter Christian Service.

Shantung Christian University graduated 16 students in arts and

10 in medicine last term. Of the latter group four were appointed as internes in P. U. M. C. and the other six entered mission hospitals. From the arts course 14 have taken up teaching in Christian schools, one in a private school, and one has entered a government bureau. They have scattered to seven or eight provinces and are working with almost as many different denominations.

#### Relief Measures in Kiangsi.

Heavy floods in Kiangsi last summer destroyed crops and dykes and laid waste large tracts of country. Especially serious was the situation in the delta lands at the southern end of Poyang Lake. Nearly thirty magistracies applied to the Famine Relief Committee for help. The international committee has been entirely reorganized. An engineer is now employed for reconstruction work, a missionary has been allocated as executive secretary, accountants, purchasing and transportation agents and interpreters have been added to the staff. Following extensive investigations which found numerous families with only grass roots and fish for subsistence and a dearth of rice in the entire region, arrangements were made for shipping in rice from more prosperous sections of the province. Dyke building is giving employment to large numbers of men and waste land is being reclaimed. The construction is aimed to be of such substantial character as to withstand the future wash of the big waves from the lake.

#### A Varied Program of Evangelism.

Anyone who thinks missionary work grows monotonous should

visit the southern Shantung field about Ichowfu which is probably not altogether unique.

The following lines of work have been carried on and with a measure of success:—Men and Women's Bible Classes, Separate Bible Classes, Tent Preaching, House to house Visitation, Street preaching, Chapel preaching, Voluntary Workers' Classes, Evening Classes in the One Thousand Character Series, also in the Phonetic and Short Steps to the Christian Life and the Catechism, Personal Work, Prison Work among men and women prisoners, Preaching from the Ford Auto, Chinese New Year Week of Evangelism, Week of Exhibit, Hospital Preaching, Student preaching.

Bible Classes, meeting from ten to fifteen days, were held in sixteen different strategic centers. Attendances varied in these different classes, ranging for twenty to thirty in each class. Most of the classes were joint classes, composed of men and women. The members in the classes were mostly inquirers and those who had recently joined the church. The Gospel of John was expounded, Short Steps to the Christian Life was studied and Personal Evangelism was discussed. Besides great stress was placed on the "Power, Need and Value of Prayer Life."

The Week of Evangelism was more of a success this year. There were five men's bands and four women's bands, with from seven to eight in each band, working both in the city and near-by country places. Over 30,000 people heard the gospel, 10,000 portions of scriptures were sold and 20,000 tracts and pamphlets were distributed to those who could read. Daily before starting out they met for prayer, meditation and learning of a new song. Reports were given by each band leader at these meetings of the

day's experiences, which were most inspiring. Each band was supplied with horns, charts, flags, banners, bells, tracts and scripture portions.

### Industrial Training at Pingtu.

Industrial education is being provided at the Pingtu Christian Institute on rather extensive lines. Printing, lithographing, binding, blacksmith and general sheet metal work, drawing, carpentry, etc., are some of the occupations taught in the work shops which have facilities for about 200 students.

The school was organized in 1901. Since then there have been graduating classes every year. Of these graduates over 92% are in full time Christian work of one kind or another. The school is in a very poor section. We have classes ranging from first year primary through senior middle school. In 1924 we had 191 middle school students and 133 primary students, a total of 324. These students came from Shansi, Chihli, and 17 different countries in Shantung. Practically all are from Christian families. Many have had to be turned away on account of lack of room.

For several years industrial work has been experimented with and carried on in the Pingtu Christian Institute. In the fall of 1923 it was resumed on a large scale.

Students doing industrial work take longer to graduate, but upon graduation receive the same diploma as other students, together with a certificate of proficiency in whatever trade they have mastered.

The Institute is at present facing a serious financial crisis and unless the response to the appeal for funds is generous much of the industrial work may have to be closed and a hundred boys be sent



home. The products of the institute are for sale, including all sorts of things from gospel tracts to heating stoves, writing paper and canned tomatoes, chow mien cereal and peanut butter.

### Union in Theological Training.

The new building of the Hunan Union Theological School was formally opened on February 20th and dedicated to the work of training evangelists and preachers. Principal, Dr. T. J. Preston was in charge, and addresses were given by Dr. W. J. Hail of Yale University, the Rev. Chia Yu Ming, late of the Nanking Theological Seminary and the Chairman of the Board, the Rev. T. W. Mitchell of Siangtan.

The School building is of red brick, having three stories, with accommodation for about fifty students. It is situated outside the city of Changsha, near to the military road, and in close proximity to the Hunan Bible Institute.

The work of preacher training was originally begun by the members of the Wesleyan Mission Staff on their own premises in 1909. Some time after, steps were taken to form a Union School, and in 1914 this became an accomplished fact. The four missions uniting were the American Presbyterian, the Reformed Church, the United Evangelical and the Wesleyan Methodist, and the school was under the care of the Rev. G. G. Warren with Rev. W. H. Lingle as colleague. In 1915 the Rev. J. Webster of the Wesleyan Mission became Principal, with the Rev. T. J. Preston (Presbyterian) and the Rev. P. Keller (Reformed Church) as colleagues. As a Union School it continued on the Wesleyan Mission premises, but in 1917 a transfer was made to

rented premises with not very satisfactory results, and in September of that year the school once more opened at the Wesleyan Mission, where it has continued until now. In 1918 a piece of land was bought outside the Liuyang Gate of the city and it was hoped that the building necessary would soon be forthcoming. Delays unfortunately occurred, and it was only last year that the contract was signed. In 1919 the Rev. G. G. Warren again became Principal which position he held until last year when he retired. The Rev. T. J. Preston was elected in his place. In 1923 an additional tutor was sent from the Wesleyan Methodist Mission in Hupeh. The present staff consists of Dr. Preston, Rev. P. Keller and C. W. Allan, with Rev. G. G. Warren on furlough.

### Crowds at Tsinan Institute.

Unique in methods and far-reaching in evangelistic influence is the museum and demonstration center conducted as the Extension Department of Shantung Christian University. That its popularity is steadily increasing is being constantly demonstrated in more ways than one. While this growing popularity is affecting all classes of people, it seems particularly noticeable among the women. Monday of each week is "Women's Day" at the Institute, and on that day the buildings and grounds become a swarming beehive of feminine activity, curiosity, and eagerness. The value of the educational and spiritual influence of the institution on these thousands of women visitors who see so little of the world outside the narrow limits of their own homes can scarcely be over-estimated. On each of the first two Mondays of this Chinese New Year the previous record attendance of 8,364 visitors in one day was

not only greatly eclipsed but in one case actually doubled. On the first Monday of the year there were 11,653 visitors, and on the second Monday 16,623 visitors. So great were the crowds that many of the exhibits were taken into the large lecture hall, and even out of doors in the courtyards. Yet for all multitudes and the consequent discomfort and confusion everyone was happy and good-natured.

### Peitaiho Missionary Conference

A Conference for foreigners will be held at the Conference Plant at Peitaiho from July 17th to August 17th. The program for the month is divided into three sections of one week each, spaced by two days of rest, so that those for whom this is an only holiday may not become too tired. The messages will be planned so as to minister to the personal spiritual need; and also to give instruction and suggestion along the lines of service.

There will be four sessions daily: An early period of united intercession before breakfast; two periods in the morning, one of which will be for Bible study; and an inspirational address in the evening. There will be no afternoon sessions. Much time will be left free for exchange of thought and experience. This was one of the most helpful and delightful features of the Conference last year.

Rev. Russell Howden, one of the prominent speakers at the Keswick Convention in Great Britain, also a member of the China Inland Mission Home Committee, will be there a part of the time. There will also be a speaker from America. Missionaries in China will assist in the Conference program.

A Committee, consisting of Dr. J. Walter Lowrie, Miss Edith Davis and Miss Ruth Paxson, will have

charge of this Conference. Please address all correspondence concerning the Conference to Miss Ruth Paxson, 9 Ave. Petain, Shanghai.

### Consecration Service of Bishop Gilman.

A service of great beauty and of marked spiritual uplift as well as of much significance took place on March 4th in St. Paul's Cathedral Church in Hankow when the Rev. A. A. Gilman, D.D., a priest in the Episcopal Diocese of Hankow, was consecrated as the Suffragan or Assistant Bishop of the Diocese. The Bishop of the diocese, the Rt. Rev. L. H. Roots, D.D., is widely known throughout the Christian community in China because of his wide sympathies and catholic service in connection with the China Continuation Committee and later as a secretary of the National Christian Council. The growth of the work of the diocese of which he is the Bishop, especially on its educational side, and the many activities in which he renders conspicuous service outside the diocese has made necessary the appointment of an assistant. Dr. Gilman, who for several years has been President of Boone University, was nominated for the position by the House of Bishops of the Chung Hua Sheng Kung Hwei in China and upon that nomination was elected the Suffragan Bishop of the diocese of Hankow by the House of Bishops of the Protestant Episcopal Church in the United States of America last October. The ceremony of consecration was arranged for March 4th.

It was fitting that this service should take place in the diocese where the new Bishop will serve

and where he is so widely known and beloved and a notable attendance gathered to pray with and for him and the work he will continue to serve in a new and wider capacity. The fine interior of the church was beautifully decorated with many lights and banners. Admission was by ticket only and in order to secure that there be no crowding these had been kept down to one thousand.

The Consecrating Bishop was the Presiding Bishop of the Chung Hua Sheng Kung Hwei, the Rt. Rev. F. R. Graves, D.D., of Shanghai, the Presenting Bishops were the Rt. Rev. F. L. Norris, D.D., of Peking and the Rt. Rev. L. H. Roots, D.D., of Hankow, the Co-consecrators were the Rt. Revs. D. T. Huntington and T. S. Sing. Bishops White of Honan and Scott of Shantung had expected to be present but were prevented by the disturbed conditions of the country.

The sermon was preached by Bishop Sing, the Chinese Suffragan Bishop of Chekiang, from the text "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards,

that a man be found faithful." 1 Cor. 4, vs. 1 and 2. He earnestly held up the high ideal of a Bishop's service to the flock of Christ, like his Master who gave us the example of washing His disciples' feet, he comes to serve men and not to be served.

The service was most admirably arranged for and most reverently carried out—a spiritual uplift to the great congregation. It was also significant of the strength of the church and so most encouraging. In addition to the congregation which contained some of the most weighty and solid people of Hankow, Christians many of them of the second generation, a Chinese Bishop preached the sermon and joined in consecrating an American Bishop; a Chinese Arch-deacon, one of six or more in China, participated in the service; the Master of Ceremonies, under whose guidance all the arrangements for the service were made and carried out, was a Chinese priest, the Rector of the self-supporting Cathedral parish. It was indeed a spectacle to make one feel that Christianity has taken root in China.

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## The World Field

**Missionary Fellowships Available.**—Of the four Missionary Fellowships assigned by Union Theological Seminary, New York, three come to China for the year 1925-26. Rev. Earl Cranston, Rev. Warren Dudley, and Rev. W. L. Sanders, all of the Methodist Episcopal Missions in China. Rev. C. C. Peng, of Peking, will be with them, using the Fellowship originally assigned for 1924-25.

Four Missionary Fellowships

(yielding \$750.00 a year) and two Missionary Scholarships (yielding \$450.00 a year) are available each year for missionaries on furlough and for especially qualified nations of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service and not under-graduate students. Applications for the year 1926-27 should reach the Seminar by January 1, 1926.

**Daily Vacation Bible Schools.**—

At the annual meeting of the international Association of Daily Vacation Bible Schools held in New York, it was reported that the principal new work initiated by the association last year was among the 600,000 Mexicans in Texas. The European field was entered with the establishment of a school in Bulgaria. Important centers of the work in the United States are in the coal-mining camps of West Virginia and Colorado, and the frontier schools of Arkansas, which now number about a hundred.

Although the final figures are not available it is estimated that the past season has seen 10,000 schools in operation all over the world, with a million children enrolled. The Association has established relationships with the International Council of Religious Education in North America, and with the World's Sunday School Association in other countries, thereby enlarging its scope of action. Its policy of working through local agencies such as the church federations in large cities, whenever possible, has proven highly successful.

**Bible in Calcutta University.**—

The Bible is now a compulsory subject for all candidates in the preliminary and final B.A. examinations of Calcutta University. The following questions set at a recent examination prove that no merely superficial knowledge will suffice: "Give in your own words an account of the betrayal, trial, and crucifixion of Christ." "Give a general idea of the teachings inculcated by St. Paul." One candidate came to one of the C. M. S. women missionaries in Calcutta to borrow a Bengali Testament. On returning the book he said that he had read the whole of it and had come to the conclusion that Jesus was more than man; he asked for further teaching.

**Greeks and the Bible.**—

The Greek Government has removed its ban on the importation and sale of the Modern Greek version of the Bible. Formerly it was illegal to circulate the Word in Greece in the present-day language of the people, and the measures for the prohibition were sternly carried out. Although Greeks returning from the United States or Great Britain were accustomed to bring in copies, when they were detected they were arrested and fined, and the books were seized. The change in the law was due to the presentation of a Bible to Papanastasiou, the Prime Minister, by a zealous man who had been in England and who expressed the hope that the Word might play such a part in Greece as it had had in English history. Many cases of Bibles and New Testaments in modern Greek had long been detained in the customs house at Athens, having been shipped there by the American Bible Society in the hope that some day they could be used. As soon as the ban was removed, there was a tumultuous demand by crowds of people for the books.

**Korean Books for Children.**—

Such familiar stories as "The Three Bears," "The Three Pigs," "Cinderella," and "Red-Riding-Hood" are being translated into Korean and published by the Christian Literature Society at Seoul. Some Korean Folk Tales are being included in the new set of publications. The Christian Literature Society is closely affiliated with the Korean National Christian Council which is co-operating in the campaign for funds to increase and improve the output of Christian literature for that country.

**Episcopal Mission Advances.**—

The department of missions of the Protestant Episcopal Church now



has a staff of 2,207 men and 1,037 women working within and without the United States. National workers on foreign fields total 1,329 men and 661 women as compared with 193 men and 243 women working as American missionaries. The addition of 139 workers during the last year for which figures are available was due almost entirely to increase in this staff of national workers.

**Various Races Work and Play together.**—The student body of the University of Hawaii last year numbered 345, with parentage divided as follows: Caucasian, 162; Hawaiian and part Hawaiian, 25; Chinese, 71; Japanese, 79; Koreans, 6; Filipinos, 2. "The students from the various races work and play together. They conduct their student activities by self-government. The student body constitutes a small-interracial democracy. There is absolute social, political and ethnic equality as far as university activities are concerned, and there is no evidence of group action based upon race."

**Korean Revival Methods.** — "There is a unique Christian organization in Pyengyang. The Christian laboring men of the city have formed an evangelistic preaching band. The men themselves do the preaching, and the funds for their expenses are provided by contributions given by the members of the band. This preaching band decided that there ought to be a church among these poor people along the bank of the Po Tong River, so they set about establishing it. Several of their number began to do personal work among the people and before long a little group was started. Later, during a week of special meetings, 150 promised to believe, and on the Sunday following the revival, including the

children, there were 350 people at Sunday School. Probably one explanation of the fact that so many new believers have remained faithful is that we made the persons who brought them to the first service responsible for getting them out to church afterward, and in addition divided the whole district into six sections with a man and woman in charge of each section, to keep bringing the new believers out."

**A New "World Missionary Atlas"** has appeared, edited by Professor Beach and Mr. Fahs and published by the Institute of Social and Religious Research of New York. This new atlas brings the world statistics of Protestant missions to date.

The atlas was edited under the supervision of a joint committee representing the Foreign Missions Conference of North America, the Student Volunteer Movement for Foreign Missions, and the Institute of Social and Religious Research. Co-operation has been had from national missionary groups in a score of countries, in mission fields as well as in home-base lands.

Probably not for at least a decade will another study be made of Protestant missions so thoroughgoing as this. The atlas has been almost three years in process of preparation.

**Seventy Millions for Missions.**—According to this Atlas, the total income of the 700 missionary organizations for this purpose, as reported in 1923, was G. \$69,555,148, the incomes in other than American dollars being reckoned at exchange rates current on January 2, 1923. Of the total income stated, \$45,272,793 was received by societies having headquarters in the United States, \$3,357,739 by Canadian societies, and \$13,342,499 by British Societies.

Continental societies, had an income of \$3,631,305, the great bulk

of this coming, however, from Norway, Sweden, the Netherlands and Switzerland, which were neutral in the war. Germany's gifts, which amounted to \$2,118,935 in the year just before the war started, amounted in 1923 to \$29,740—to such a point had the currency collapse and the results of the war in general affected Protestant Germany. Probably \$29,740 represented truly heroic giving, with the Mark going down hill at an unheard of speed.

#### Thirty Thousand Missionaries.

—The societies report 29,188 missionaries (11,444 men; 17,744 wives and unmarried women). The total number in each of the major areas is here given, with the number in the same area at the beginning of the century in parentheses: Asia, 16,524 (8,839); Africa, 6,289 (3,335); Latin America and West Indies 3,249 (1,438); Australasia, Netherlands, Indies and Pacific Islands, 1,810 (762).

The number of nationals, men and women of the salaried staff of missions and indigenous churches of the Protestant order in these areas, with the number at the beginning of the century in parentheses, follow: Asia, 88,635 (38,819); Africa, 43,181 (22,279); Latin America and the West Indies, 6,094 (6,000); Australasia, Netherlands, Indies and Pacific Islands, 12,559 (5,117).

#### Strength of Medical Missions.—

The missionary societies have 1,157 qualified physicians from Western lands at work. Of these doctors, 356 are women. In addition, there are 612 graduate physicians (99 women) who are nationals of the countries where the medical mission work is carried on. Foreign nurses number 1,007, while there are 2,597 trained native male hospital assistants and 2,861 women assistants. Mission hospitals now number 858

with 31,264 beds; dispensaries number 1,686. Total individual patients numbered 4,788,258 for the last year reported. Medical work carried on in Asia (China leading, with India second) exceeded that in all other continental and island areas put together.

#### A Quarter Century's Development.—

The quarter century has seen a marked development in the strength of the developing Protestant Christian constituency on the field. In number of communicants, Asia has increased from 622,460 to 1,533,057; Africa has increased from 342,857 to 1,015,683 (Europeans permanently resident in various parts of Africa not counted here); aboriginal or indigenous populations in Australasia, Netherlands, Indies and the Pacific Islands, from 117,092 to 647,728; Latin America and the West Indies, from 132,388 to 368,228. In North America, north of Mexico, the number of communicants among American Indians, Eskimos and Asiatic immigrants has increased from 20,506 to 48,711. The great increases in Asia have been in China (112,808 to 402,539), India (376,617 to 811,505), Japan (42,835 to 134,547), while Korea showed extraordinary growth (8,288 to 277,377).

A total of communicants, baptized non-communicants and others under Christian instruction numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given. Under the comparable categories for a quarter century ago, the number was 3,613,391.

#### Jewish-Christian Co-operation.—

Committees were recently appointed by the Federal Council of the Churches of Christ in America and the Central Conference of American Rabbis to promote mutual

understanding and goodwill between Jews and Christians. At a joint meeting of the two committees, several plans of work adopted and a joint statement was prepared.

A proposal for an interchange among the theological schools, of the Jewish and Christian educators in the interest of mutual appreciation was favorably considered.

Hearty interest was expressed in plans for an appeal to the tolerance and fairness of the youth of the land. The conference planned for an exchange of articles in Jewish and Christian journals. It also recommended the establishment of plans in local communities that will bring Jews and non-Jews together for mutual study and effort.

## Personals

### BIRTHS.

#### FEBRUARY:

8th, at Yiyang, Hunan, to Mr. and Mrs. Sten Bugge, a son

27th, at Chefoo, to Mr. and Mrs. J. W. Nipps, a son, John W., Jr.

### DEATHS.

Miss A. M. Roloff died on November 4th, 1924, in Hanover, Ontario. She was for a number of years in Shenchowfu, Hunan, in the Evangelical Church Mission.

On March 2nd, Dr. Daisy Macklin of Stratford, Ontario, Canada, sister of Dr. W. E. Macklin, and formerly missionary in Nanking, China.

### ARRIVALS.

#### FEBRUARY:

13th, from America, Miss M. S. Mitchell, Miss E. Roberts (new), A.C.M.

14th, from America, Rev. and Mrs. John H. Williams and one child, P.N.; Mrs. A. J. Bowen, M.E.

16th, from England, Miss Bolton, W.M.M.S.

22nd, from Britain, Miss E. Pollard, B.M.S.

25th, from Britain, Dr. and Mrs. I. E. Dovey, (new), L.M.S.

26th, from Britain, Dr. Dorothy Galbraith (new), L.M.S.

27th, from U.S.A., Dr. and Mrs. E. F. Parsons and one child (new), A.B.C.F.M.; Miss Mary T. Young (new), Dr. and Mrs. W. H. Pott and two children, Miss Millie Weir, Mr. and Mrs. S. W. Green, A.C.M.

#### MARCH:

1st, from Britain, Rev. H. R. Wells, L.M.S.

7th, from Australia, Miss V. Pennington, S.A.

8th, from America, Miss J. Cobb, Eb. M.

9th, from England, Mr. and Mrs. A. Cedervall and two children, Miss B. Sundberg, Miss Gustafson, S.A.; Miss Ball, Miss Young, Miss Rudd, S.P.G.; Mr. and Mrs. B. Toop and four children, B.F.G.; Miss Grills, P.C.I.; Rev. W. R. and Mrs. Cannell, C.M.S.

### DEPARTURES.

#### FEBRUARY:

For America, Rev. and Mrs. B. F. Schneider and two children, C.D.M.

23rd, for Britain, Miss C. M. Robertson, L.M.S.; for Canada, Mr. and Mrs. Johns and five children, M.C.C.; Miss E. Shoemaker, A.B.F.M.S.; Mrs. A. R. T. Standring, A.C.M.

27th, for England, Mrs. Borthwick, and one child, C.S.F.M.; for Norway, Mr. and Mrs. Jaasund and two children, N.N.S.; for England, Mr. and Mrs. J. A. Bailey, C.M.S.

28th, for England, Rt. Rev. Bishop and Mrs. Molony, C.M.S.

#### MARCH:

2nd, for Canada, Mr. and Mrs. Brace, and four children, M.C.C.; Dr. and Mrs. C. W. Freman and three children, M.E.F.B.; for Sweden, Mr. and Mrs. Rydin and one child, S.M.F.

4th, for U.S.A., Dr. and Mrs. Bement, A.B.C.F.M.

9th, for Canada, Miss Major, B.M.S.

11th, for U.S.A., Mr. and Mrs. G. E. Whitman, Miss M. Winn, A.B.F.M.S.

12th, for U.S.A., Miss S. H. Reid, A.C.M.

